







Treatise made by Athanasius the great, concerning the vie and vertue of the Psalmes.

Libely scripture is certainely the teacher of all vertue and of the true faith: but the booke of the Psalmes doth expresse after a certaine manner the verie state and condition of the soule. For as the which entendeth to present himselfe to a king, will suff compound with lumselfe to set in good order both his gesture and speach, less els he might be reputed rude and ignorant: even so doth this gody booke ensorme all such as be desirous to leake

indifin vertue and to know the life of our Sassiour, which he lead in immerfacion, putting them in mind in the reading thereof, of all their

intown and passions whereto the soule is inclined.

Motomer the plalmes enforme and teach everte man with divers inintens, whereby hee may not one like efficients and flate of bia
intens, whereby hee may not one like efficients and flate of bia
intensity in a good paterne and discipline how he may please God,
into what forme of wordes hee may amend himselfe, and how to
intensity the should speake otherwise then were convenient,
in hull fall into impletie by his vareuevent estimation of God, for wea
in all make account so the Ludge, as well of our idle wordes, as our
intensity.

Incresore thou wouldest at any time describe a blessed man whole is, and what thing maketh him to be so: thou hast the 1,31,41,212,128, plalmes.

is show wouldest rebuke the Iewes, for their spire they have

aChrist thou halt the 2. plalme.

thine own familiars pursue thee: and if any rife against chee

this in trouble thou hast called on God, & hast raried vpon shelper and wouldest give him thankes for that he hath heard townshis helpe, sing the 4.40.116. psalmes.

Ilimathouseest that euil men lay snares for thee, and thereme desirest Gods eares to heare thy prayer. sing the 5.psalme. Ilimous feelest Gods dreadfull threats, and seeit thy telfe afraid

them: thou maift fay the 6.38.88.pfalmes.

I liany take counsel against thee as A chicophel did against Dachithou beadmonished thereof, sing the 7.pfalme.

Withou in beholding the grace of our Sauior spread on every, specially to the restoring of mankind to saluation, wouldest whethereof in meditation to God, sing the 8. psalme.

life agains thou wilt fing in giving thankes to God for the

Le .

Of the vieand vertue

to If thou wouldeft have thine adverfary kept back, and thy foll faued, truit not in thy felie out in the fon of God, finging the s. plat. Et It thou perceiuch God to be wroth with his people, as though hee regarded them nothing, thou haft to pacifie him to complaine thereof the 10.60.7 4 pfalmes.

12 If any man would put thee in feare, hauethou thy hope in God

and fing the I replaine.

13 If thou beholdett the pride of many men, and feeft malice tos. bound, fo that there is no godlines among men, repaire theat God and fay the 12.pfalme.

14It thine a luerfarie lie long in wait against thee, despaire note shough God had forgotten thee, but call vpon the Lord, and fine

the 13.22.51. plalmes.

15 If thou hearest any to blaspheme God in his providence, be not partaker with them in wickednesse, but make halt to God, and far theis, 5.pfaimes.

16 If thou defireft to know who is a Citizen of heaven, fing the

25.pfalme.

37 If thou haft need of praier for fuch as be againfithee, and have elofed thy foule on cueric fide, fing the 16.17.86 14 1. pfalmes.

18 If thou halt cicaped from thine en.m:es and are delivered from

them who purfued thee, ting thou the 18.89. pialmes. 19 It thou doeft woonder at the order of things created by God, confidering the grace of the divine providece fing theig. 24. plat. 30 If thou feeft anie man in aductirie, comfort him and gray for

him with the 20. pfalme.

31 If thou perceivest thy selle to be defended and fed by God, & to line prosperously, rejoyce therein, and ning the 23. plalme.

22 If thine enimies confpire against thee, lift up thy soule to God and fay the 23.pfilme, and thou thalt cfpy them to labour butin

vaine against thee.

23 If thine enimics cluster against thee, and goe about with their bloudie hands to deftroy thee, goe northou about by mans helpe so revenge it, for all mens judgements are not truffie, but require God to be judge, for he alone is judge, & fay the 26.35.43. plalmen. 24 If they preise more fiercely on thee, though they be in numbers like an armed host, seare them not which thus reject thee:as though thou were not announced & cleck by God, but fing the 27. plalme. 35 If they be yet fo impudent that lay waite against thee, fother it is not lawfull for thee to have any vocation by them, regarde them not but fing to God the 48.pfalme.

26 If thou wilt exhort and prouoke kinges and princes to submit their powers to God, and to regard his honor, fing the 29.82. pfal. 27 If thou renue and build thine house, both of thy soule, where thou receivest God to host, and of thy temporallhabitation, fing

the 30.48.127.pfalmes.

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of the Psalmes.

All thou feeltthy felfe had in hate for the truthes fake of thy 9.pfal finds & kinitolke, leave not of thy purpole, not feare them which lovah kgunfthee, butthink on them which follow, & fing the gr.p fall plaine ulfthou beholdeft tuch as be baptited and fo delinered from the amption of their birth, praise thou the bountifuli grace of God God uding the 32. plalme.

ulfihou delightedt to fing am ng many, call togither righteous

anofgodly life, and ting the 33. plalme.

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igthe 39. pfalme.

ulbychance thou fallett mongft thine enemies, and yet haft brunately elcaped them . if therefore thou wilt give thanks, call

wither meeke men, and fing the 34.pfalme.

alfthouseest wicked men contend among themselves to do miswife, thinke northat their nature doth impel them by necessitie not brooke fin against their will, as certaine heretikes suppose, but mider the plalme. 36. and thou shalt perceive that they bee to demselves their owne occasion of finning.

allthou feelt how wicked men do much wickednesse, and that yet hplefolke praise such when thou wilt admonish any man not to howthen, to be like ynto them, because they shalbe shortly roo. Monte destroied : ipcak to thy felic, and to other the 37.plalme. ullthou hast decreed to take heed of thy selfe, & seest thine enesupprochaigh thee, as against one whom the aduersarie is more puoked to come with affault, and therfore wilt prepare thy felfe,

Ifthousest many poore men to begge, and wilt shew pitie to mithou maift both thy telfe, receive them to mercy, and also ex-

brother to do the same, saying the 41. pfalme.

Althou hist a desire to Godward, and hearest thine enemies to wid thee, be not troubled: but consider what fruit of immormenitch to thee for this defire comfort thy foule with hope to al, and so therein relieuing and affiriging the heavine se of thy kly the 42, pfalme-

Althou wilt remember Gods benefites which he did to the fain, both in their outgoing from Egypt, & in the defert, and how miGod was vnto them, but they vnthankfuli to him. Thou hak

1478.89.102.106.114.117.plalmes.

Althou haft made thy refuge to God, & haft escaped such trouthe was prepared against thee, if thou wilt give thanks and shew whistindnesse to thee, fing the 46 . pfal ne.

Thou wilt know how to gine thanks to God , whe thou dock anto him with found vader franding, fing the 47.48. pfalmes. all then wilt exhort men to put their trust in the living God, who tallethall things aboundantly to good mens vie : and blame andneffe of the world : which ferueth their God Mammon fo minately, fing the 40. pfalme.

filmon wouldest call you the blind world for their wrong cafi-

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dence of their bruite facrifices, and fhew them what facrifice God most hath required of them, fing the 50. pfalme.

42. If thou hast sinned and art converted & moved to do penance, desirous to have mercie, thou hast the wordes of confession in the 51.psalme.

43 If thou hast suffered false accusation before the king, and seek the diuel to triumph thereat, goe aside and say the 52 plaime.

44 If they which perfecute thee with acculations would berry thee, as the Pharifies did Iesus, and as the Aliants did Dauid, discomfort not thy selfe therwith, but sing in good hope to God the 54.57.69.psalmes.

45 If thine adversaries which trouble thee doe upbraid thee, and that they which teen e to be thy friends, speake most against thee, whereupon if in thy meditation thou art somewhat grieved therat:

thou mailt call on God, laying the 55. pfalme.

46 If persecution come sierce on thee and ynawares chanceto enter into the caue where thou hidest thy selfe, seare not: for in this strait thou hast expedient words both to comfort thee, and to put thee in remembrance of his old mercy with the 57.142. psalmes.

47 If thou will contound hypocrites which make glorious shewes

outwardly, speake their conversion with the 58.pfalme.

48 If thy purfuers command thy houseto be warched, when thou are escaped, give thanks to God, and grane it in the tables of thine hartfor a perpetual remembrance, and say the 59. psalme.

49 If thine enimies cruelly affault thee, and would catchthy life, offer the subjection to God against them, and be of good comfort for the more they rage, the more shall God subdue them and sy

the 62.plalme.

50 If thou fleest persecution, and gettest thee into wildernes, seare thou not, as though thou were there alone, but having God night who thee, rise to him earely in the morning, singing the 63. pfal.

traines for thee, and picke all maner quarels against thee though they be verie many, give no place to them, for the dartes of babes shalbe their destruction, if thou sayes the 61.68.70.71. psalmes.

52 If thou wilt laud God with a plalme or hymne, sing the 65.66 plalmes.

53 If thou hast neede to confesse God, sing the 67 pfalme.

34 If thou wouldest sing to the Lord, thou hast what to say in the 26.98 psalmes.

55 Ifthou halt neede to confesse God with thankes, singthe 71.

75.92.108.111.118.136.138.195.pfalmes.

36 If thou seest wicked men prosper in peace, be not offended therear, but say the 73.psalme.

37 If thine enimies have beset the waves whither thou fleest and arttherby in great anguish, yet in this trouble dispaire not, but pray

with praier be heard, give God thanks and say the 77.psams of she persevere still, and defile the house of God, kil the election their bodies to the soules of the aire, seare not their cruelty when pitie to them which be in such agony, & say the 79.Psal. of shou wilt informe any man wich the mistery of the returnecy maning the 81.psalme.

hithouwilt fing to the Lord, call togither Gods feruants on the

theallday, and fing the 81.95.134.plalmes.

allthine aduersaties flock togither on euery side, and threaten addroy the house of God, & make their conspiracies against the ldgion, let not their number and power trouble thee, for thou

intananker of the words of the 83.pfalme.

fulf thou castest an electo Gods houte & to his eternal tabernacles, that a desire therto as the Apostle had: say thou also the 84.pfal. silf Gods wrath be ceased, & the capitalitie ended, thou hast cau se imposite thanks to God with Dauid, recounting his goodne sie putter and others, with the 76.85.116.psalme.

Allthou wiltrebuke Paynims and heretickes, for that they have much knowledge of Godin them, thou mailt have an understan-

ing to fing to God, the 86.115. pfalmes.

silthon wilt fee & know the differt that the Catholike Church the from schiffne: and wouldst convert them, or to discerne the she concerning the outward appearance, and formes there of the mailt say, the 87, psalme.

Withou wouldest know how Moyfes praied to God, and in his whition, recounting the brittle state of mans life, defined God which so his short life, that hee might follow wisedome, read the

so.plalme.

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institution wouldest comfort thy selle and others in true Religional teach them that hope in God, wil never suffer a soule to be consided, but make it bold and without seare of Gods protection.

im, fing the gr.pfalme.

Allthou wilt fing on the Sabboth day, thou hast the 92. plaime. In thou wilt fing on the Sonday in meditation of Gods word, of thing to bee instructed therein, whereby thou maist rest in Gods bliewill, and cease from all the works and doctrines of ain men, moluethat notable psalme.119.

polithou wilt fing in the fecond day of the Sabboth, thou haft the

Mpfalme.

Alf thou wouldest fing to the Lord, thou hast what to say, in the

96.98.pfalmes.

72 Is thou wilt sing the fourth day of the Sabboth, sing the plalme storthen when the Lord was betraied, hee began to take venplance on death, & to triumph of it: the fore when thou readest the
sopel, wherin thou hearest the Lewes to take counsel against \$\bar{p}\$ lord
kmarke stadeth bodily against the deuil, the sing the foretaid pla.

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Of the vie and virtue

73 Ishou wilt sing on good Friday, thou hast a commendation of the psalme. 93 for then was the house of Gods Church builded and groundly founded, though the enemies went about to hinder its for which cause sing to God the songs of triumphant victory, with the said Plalme, and with the 98 and 129. psalmes.

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74 If there bee any captitutie wherein thy house is laide walte and

yet builded againe, fing the 96. plalme.

75 If the land be vext with enemies, and after come to any reflay the power of God, it thou wilt ting therefore, fing the 97. plalme. 76 If thou confiderest the providence of God in his governance fo over all, and wilt instruct anie with true faith and obedience, when thou hast first persuaded them to confesse themselves, sing the 100.147. plalmes.

77 If thou doest acknowledge in God his indiciall power, & that in judgement he mixeth mercy, if thou wilt draw nigh ynto him.

shou hast the words of this plalme ros to the ende.

78 If for the impicillitie of thy nature thou art wery with the conunuall miseries and griefes of this life, and wouldest comfort thy selfe, sing the ros. plalme.

79 If thou wilt ine thanks to God as it is most convenient and due for all his gifts: when thou wilt so do, thou hast how to reioice thy soule thereunto, with the 103. and 104. plalmes.

80 If thou wilt praise God, and also know how and for what cause, and with what words thou maist best doo it, consider the 113,117.

\$33.146.147.148.149.150.pfalmes.

B1 If thou hast faith to such things as God speaketh, and beleevelt that which in praier thou veterest: say the plalme 116. to the end.

82 If thou feelest thy selfe to rise vpward in degrees of well woon king, as though thou saiedst with saint Paul: I forget those thinges which be behinde me, and set mine eies on things which be before

me, thou hast the 120. psalme.

83 If thou beest holden in thraldome under straying and wandring thoughts: and feelest thy selfe drawne by them, whereof thouart sory, then staie thy selfe from thencesoorth, and tarry where thou hast found thy selfe in fault, set thee downe, and mournethou also as the Hebrew people did, and say with them the 137. psalme.

3 4 If thou perceived that temptations be fent to proose thee, thou oughtest after such temptations to give God the thanks, and sing the 139.psaline.

8; If yet thou be in bondage by thine enemies, and wouldest faine be deliuered, fay the 140.pfalme.

68 If thou wouldest praie and make supplication, saythe 141.142.

343 plalmes.

37. If any tyrannous enemy rife vp against the people, searcthou not no more then Dauid did Goliah, but believe like Dauid & sing the 141. plalme.

28 If

of the Pfalmes.

If the art elect out of low degree, specially before other, to the vocation to serve thy brethren, aduaunce not thy selte too that aim thing owner, but give God the glorie the did choose thee, and sing thou the 145. plalme.

plehou wilt fing of obedience praying God with Allelura, and halt the 105.106.107.111,112,113.114.115.117.135.136.

16.147.148.149.150.plalmes.

If thou wilt fing specially of our Saujour Christ, thou hast of inin euclie psalme, but most chiefly in the 25,45.110. psalmes.

If such psalmes as shew his law sud generation of his father, and iscorparall presence be the 11 69 psalmes.

in Such as doe prophecie before of his mott holy Croffe and patientling how many deceitfull animales he sustained for vs, and

hwmuch heintfered be the 2.119.pfaimes.

g Such as expresse the malicious emuties of the lewes, and the knowing of Judas are the 21. 50.55.69.72.109.plalmes.

14 Such as describe his agonie in his passion, death and separate

bethe 2 . 38.pfalmes.

16 For his dominion and presence in the flesh, read the 116.pcale 16 Such as shew the glorious resurrection of his bodie be the 34. 17.psalmes.

of such as fer out his affention intoheauen, are the 93.96. 93.

99. pfalmes .

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100 And that he fitteth on the right hand of his father, the 100 pulme maketh manifelt.

19 Such as shew that he hash authoritie of his father to indge, exprising his indiciall power, both in condemning the diucl, and it maken nations, are the 50.72.82.

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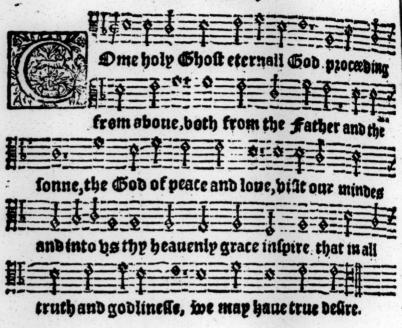
Veni Creator.

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Chon art the bery comforter, in all woe and piltrelle:

The heavenly gift of God most hie, which no tongue can expresse.

The fountain and the lively spring of ion celestiall:

The fire to bright, the lone to cleare, and buction spirituall.

Thou in thy gifts art manifold whereby Christs church doth stand:

In faithfull harts writing thy law, the finger of Gods hand.

According to thy promife made, thou givel fpeech of grace:

Chat through thy helpe the praise of God may fland in every place.

D holy Choft into our wits, lend down thy heaveniz light:

Kindle

Veni Creator, whileout hearts with feruent lone, where God day and night. Immight and fablish all our weaknes, between so fracic: the world not divell, against by do prevaile.

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publicke our encinies far from bs, and grant bs to obtaine: patemour hearts with God and man, without grudge cz disaine. Indignant D Lozo that thou being, our leader and our guide: primay eschew the snares of sinne, and from thee never side.

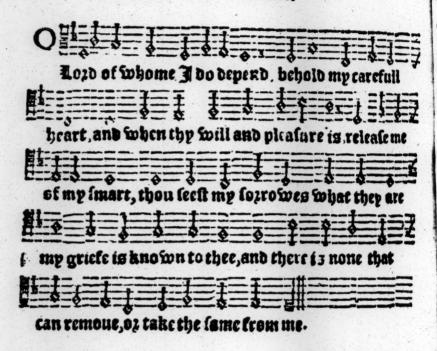
cobs such plenty of thy grace,
god koed grant we the peay:
that the unayest be our comforter
at the last decadfull day.
Of all such and other won,
O koed distribute the bands:
Induate the knots of peace and love,
throughout all Christian lands.

funt by D Lord through the toknow the father most of might: Charofthy deare beloved sonne we may attaine the sight. Indihat with persect faith also, we may acknowledge thee: Chespirit of them both alway, one God in persons three.

land and prayle be to the Father, and to the Sonne equall: Ind to the holy Spiritalfo, one God cacternall. Independent we that the onely sonne, bouchfase his spirit to send:

The humble fure of a Sinner? Coall that do professe his name, but othe worlds end.

The humble fute of a Sinner.



But onely thou whole aide I craue, whole mercy fill is preft:

Co eale all those that come to thee, for succour and for rest.

And ath thou feelt my restles eyes my teares and gricuous grone:

Attend but my success marke well my plaint and mone,

For finne hath to inclosed me, and compast me about: That Jam now rem diles, if mercyhelpe not out. For mortail man cannot relegse, The humble sute of a Sir. ner.
omitigate this paine:
succeeding the Christ my Lord and God,
which sor my sune was same.

phosebloudy wounds are pet to see, though not with moztail epe: yn doe thy Saints behold them all, and so I trust shall I shough since does hinder me a while, when thou shalt fait good: I shall entoy the sight of hum, and so his wounds and thoud.

Industhine Angels and thy Saints, boenow behold the fame:
botrust I to possesse that place, with them to praise thy name.

But which I have here in this vale, where sinners do frequent:

Mitme ener with thy grace, my sinner stalt to lament.

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inst that I tread in Anners trace,
and give them my consent:
Codwell with them in wickednes,
whereto nature is bent.
Onclythy grace must be my stay,
least that I fall down stat:
Indbeing down, then of my selfe,
cannot recover that.

wherefore this is per once againe, my fute and my request:
Cogrant me pardon for my funce that I in thee may rest.
Chen shall my hart, my tongue and boyce be instruments of prayse:
Ind in thy thurch and house of Saints, sing Palmes to ther alwayes.
Sing

Venite exultemus.

Venite exultemus. Pfal,xcv.

Come and let be now reiopte,
And fing buto the Lozd:
And to our onely Sautour,
Ilo with one eccord.

Diet bs come before his face, With inward reuerence: Confesing all our former fins, And that with diligence.

Co thankehim for his benefites, Alway diffributing: Wherefore to him right toyfully, In Plaimes now let vs fing.

And that because that God alone Is Lord magnificent: And the about all other Gods. Aking omnipotent.

Dis people both not he forlake, It any time or tide: And in his hands are all the coaltes, Of all the world so wide. And with his louing countenance,

He looketh every where: And doth behold the tops of all The mountaines farre and neare.

The sea and all that is therein Are his, so, he them made: And eke his hands hath falhioned The earth which doth not sade

D come therefore and worthip him, And down before him fail: And let be weepe before the Lord, The which hath made by all.

Peis our God, our Lozd and king And we his people are: Venite exulternus, whothe and theep of his patture, mishemene taketh care.

Chis day if ye will beare his boyce, whaten not your heart: hinche bitter murmuring, phaye were in defart.

which thing was of their negligence committed in the time:
Ilrouble in the wildernes,
Ineat and grienous crime.

whereas your fathers tempted me, intried me eucry way:
theproued me and faw my works, that I could bo or fay.

theleforty pears I have been grieved mailthis generation:
indeventor: I faid they erred,
inheirimagination.

Co whome I in mine anger I woze thather should not be blea:
Antempior celestiall,
Anter in my rea.

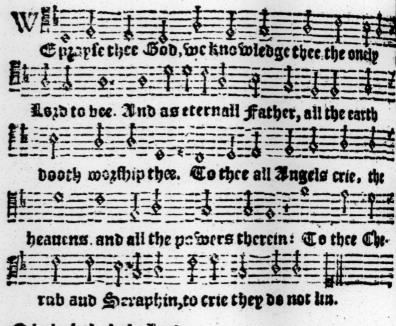
Gloria Patri.

Allland and prayle be to the Lord,
that of might art most,
wood the Father and the Sonne,
and to the holy Ghost.
As it in the beginning was
the rectofore:
addisnow at this present time,
adhabe successes

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Te Deum.

The long of S. Ambrose called Te Deum.



D holy holy holy Lozd, of Satboth Lozd the God:

Through heaven and earth thy prayle is and glory all abroad (fpread

The Profiles glozious company, peeld prayles buto thee:

The Prophets goodly fellowship, praife thee continually.

The noble and kidozious hoalt, of Marryrs found thy prayle:
The holy Church throughout the world both knowledge thee alwayes.

Father of endles maielty they bo acknowledge thee:

Thy Chailt, thine honourable true, and onely sonne to be.

Che

Te Deum.

holy Choft the comforter.

siglory thou art king:
chilt and of the Father art,
pelonne everlating.

manfull mans decay in hand,
hon tookest to restore:
he inclose in virgins wombe
hon diddest not abborre.

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mthou hadle overcome of death, the charpe and cruell might: puheriens kingdome didle fet ope, put the father thou, what on Gods right hand: mutthat thou shalt come our studge, our cause to buderkand.

white thy fervant whome thou half, impt with thy pretious bloud. In ternal glory fet, im with thy Saints fo good: that bothou thy people face, infethine inheritance: in govern them, and Lord do thou, in west them accurate.

imagnifie thee day by day and woild withouten end:

huthyholy name D Lozd,

buthfafe by to defend.

imagnifie this day, Haue mercy Lozd,

huthercy on by ail:

honds as we trult in thee

inductify mercy fall.

liond I have reposed all promidence in thee: knowfounding shame therefore, in her me never be.

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The

The Song of the three Children.

The fong of the three Children, prayfing God, prouos



2 O re the Angels of the Lozd, bieffe pe the Lozd, sc.

3 D pe the star:p heavens hie, blesse pæ the Lord sc.

4 D pe waters aboue thefkie, blelle re the Lozd, &c.

5 Dail pe powers of the Lozd, bleffe pe the Lozd, ac.

o D re the thining Sunne and Mone, blette pe the Lozd, &c.

7 D pe the gliffring ftars of heaven, bleffe pe the Lozd, ec.

8 D ye the howers and dropping dew, bielle pe the Lord &c.

o D ya the blowing winds of God, bleffe pe the Lord, ec.

10 Drethe fire and warming heate, bleffe pethe Lord ac:

11 De winter and the fummer tide, bleffe pe the Lord, &c.

12 D pe the dewes and building frosts, biesle pe the Lord ac.

13 D ps the frosts and chilling cold, blessepe the Lord. Ac

14 D pe congealed ife and fnow, bleffe pe the Lord ac.

15 D yethe night and light some dayes, bleffe yethe Lozd &c.

26 D pethe darknes and the light.

The fong of the three children,

bleffe pe the Lozd, ac.

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o pethe lightning and the clouds, beffe pethe Lozd, tc.

beffe pe the Lozd &c.

of the mountaines and the hils,

bleffe pethe Lozd &c.

o Dall regreene thinges on the earth, belle pe the Lozd, &c.

of pe the euer fpringing wels.

n D pethe leas and pe the floudes,

bleffe pe the Lozd &c.

13 Whalese all that in the waters move blesse pæthe Lozd &c.

4 Dall peflying foules of the aire, bleffe pe the Lord &c.

Dall pe beaftes and cattell eke

blesse ye the Lozd, &c.

is Ope the children of mankind, bleffe pathe Lord, ac.

y let Israeil eine biesse, the Lozd, yeablessethe Lozd, ac.

il Dyethe Priesten of God the Lord bille rethe Lord &c.

nd pethe feruants of the Aozd. befferethe Lord, ac.

Pelpitits and foules of righteous inch believe the Lozd ac.

Deholy and pe methe of hart,

blesse pe the Lord ac.

description the Lord, ac.

D Narias bielle the Lozd biellethouthe Lozd ac.

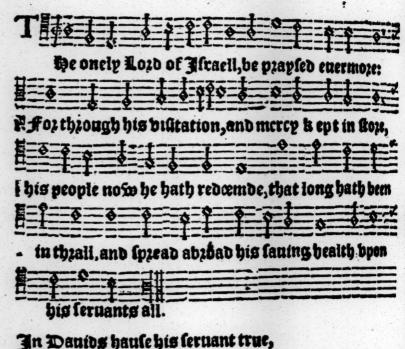
Ind Misael eke blesse the Lozd, best thou the Lozd praise him and magnife him for ener.

25 2

The

Benedictus.

The fong of Zacharias called Benedictus.



According to his mind:
And also his annoynted king,
As we in scripture find.
As by his holy Prophets all,
Oft times he did declare:
The which were lince the world began,

Dis waves for to prepare.

That we might be delivered, from those that make debate:
Our enemies and from the hands
Of all that do bs hate.
The mercy which he promised
Our fathers to fulfill
And thinke byon his covenant made,
According to his will.

And also to performe the oath

Magnificat.

with he before had foozne:

a Ibraham our Father deare,

finds that were forlorne.

Chat he would give himselfe for by

hos from bondage bring:

out of the hands of all our foes,

blaneour heavenly king.

Ind that without all manner feare to the in right eousnes: to also for to lead our lines, theosast holines.
Ind thou D child which now art born to ofthe Lord elect: that the Prophet of the highest, wages for to direct.

m Z

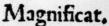
for thou shalt goe before his face, intoppepare his wayes: walls for to teach his will, whole we have all thy dayes. Ugine them knowledge how that their blustion is neare: lab that remission of their ans, behough his mercy meere.

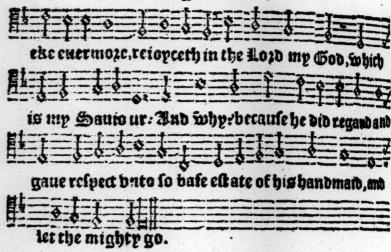
threby the day lozing from on hie, home be for to bilite:
In thole for to tiluminate, which do in darknes at.
Colighten those that shadowed be, with death and eke oppress:
Indulo for to guide our feet the way to peace and rest.

The long of bleffed Mary called Magnificat,

准是基本的基本。 1

I soule doth magnifie the Lozd, my spirite





For now behold all nations, And generations all: From this time forth for enermore, Shall meright bleffed call.

Because he hard me magnified, which is the Lord of might: Whose name becure sandified, And prayled bay and night.

For with his mercy and his grace
Ali men he doth enslame:
Chroughout all generations,
To such as feare his name.
He shewed strength with his great arms
And make the proud to start:
with all the imaginations.
Chat they beare in their heart.

He hath put down the mighty ones from their inpernall feat: And did exalt the meeke in heart, Us he hath thought it meet.

The hungry he replenished, with all things that were good: And through his power he made the with. Nunc dimittis,

rich

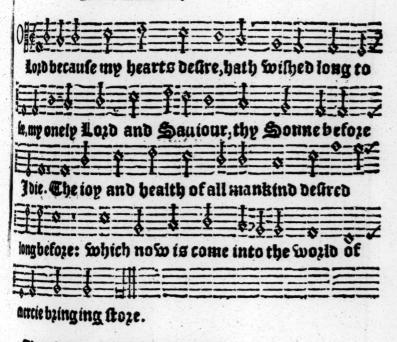
dand

mb

Ind calling to rememberance, his mercies every deale:
his holpen by allistantly, his fervant Israell.

Icozding to his promise made, to Ibraham before:
Into his sed successively, to stand for ever more.

The fong of Simeon called Nune dimittis.



Thou sufferest thy servant now in peace for to depart: implication to thy holy word, with lighteneth my heart. Smallenine eyes which thou hast made so give my body light: in now beheld thy saving health, which is the Lord of might.

Quicunque vult.
Whom thou mercifully halt set,
Of thine aboundant grace:
In open light and bishle,
Befoze all peoples face.
The Gentiles to illuminate,
And Sathan ourrquell:
And eke to be the glozy of

Thy people Ifracil.

The Symbole or Creed of Athanasius, called Quicunque vult.



The Catholike beliefe is this that God we worthip one: In Crinity and Crinity,

in buity and Crinic

So as we neither do confound, the persons of the three Por yet the substance whole of one, in sunder parted be.

One person of the Father is, another of the sonne: Quicunque vult.

mother person proper of, the holy Gholt alone. Of father, sonne and holy Ghost, but one the Godhead is: the Maielty likewise.

huch as the Father is such is, the some in each degræ:
Ind such also we do beliene, the holy Ghott to be.
Uncreate is the father and bucreate is the forme:
Cheholy Ghost busreate so, bucreate is eachone.

it.

Incomprehentible Father is, incomprehentible sonne:
Indincomprehentible also is, the holy Ghost of none.
The father is eternal and the sonne eternal is:
Ind in like sort eternal is, the holy Ghost also.

Ind yet though we believe that each, of these eternals be:

yethere but one eternals is, and not eternals three.

Is ne incomprehenable we, ne yet bucreate three:

but one incomprehenable, one bucreate hold to be.

Imighty to the Father is, the fonne almighty fo: Ind in like fort almighty is, the holy Gholt also. Indabett that every one, of these almighty be:

Quicunque vult. Yet there but one almighty is, and not almighties thee.

The father God is, God the Sonne Godholy Ghelt alfo:

Vet are there not the Gods in all, but one God and no mo.

So likewise Lozd the father is, and Lozd also the Sonne:

And Lord the holy Ghoft, yet are there not three Lords but one.

For as we are compelled to grant, by Christian verity;

Each of the persons by himselfe, both God and Lozd to be.

So Catholike IRcligion, fozbiddeth be alway:

That eyther Gods be thie, of that there Lords be thie to fay.

Df none the Father is, ne made ne create noz begot:

The Sonne is of the father not create, ne made, but got.

The holy Choft is of them bath. the Father and the Sonne:

De made, ne create, noz begot, but both proceed alone.

So we one father hold not thee, one Sonne also not thee:

One boly Choft alone, and not, the holy Chofts to be.

Pone in this Crinity before nor after other is:

Re greater any then the reft, ne leffer be likewife.

But every one among themfelues,

Quicunque vuit.
of all the perfons thræ:
Cogether coeternall all,
and all coequall be.
So bnity in Erinity,
as faid it is before:
Ind Crinitie in Unitie.
in all thinges we adore.

therefore what man somer that saluation will attaine:
Chisfaith touching the Trinity, of force he must retaine.
Ind needfull to eternalliste, it is that every wight:
Of the incarnating of Christ our Lord believe aright.

forthis is the right faith that we, beheve and eke do know:
Chat Charltour Lozd the sonne of God, is God and man also.
Sodof his fathers substance got, before the world began:
Indefhis mothers substance borne, in world a bery man.

Both perfect God and perfect man in one, one Jesus Christ:
Chat both of reasonable soule and humaine flesh subust.
Couching his Godhead equals with, his father God is he:
Couching his manhod tower then, his father in degree

who though he be both very God and bery man also: It is he but one Christ alone, and is not persons two. One not by turning of Godhead,

ínto

Quicunque vult. into the flesh of man: But by taking manhood to God, this being one began.

All one not by confounding of,
the substance into one:
But onely by the butty,
that is of one person.
for as the reasonable soule,
and fielh but one man is:
So in one person God and man,
is but one Christ likemise.

to hell he did descend:
The third day rose agains from death to heaven be did ascend.
He sits at the right hand of God, the almighty Father there:
From thence to indge the quicke and dead agains he shall retire.

At whose returne all men shall rise, with bodies new restozde:

And of their own works they shall give account but the Lord.

And they into eternall life,

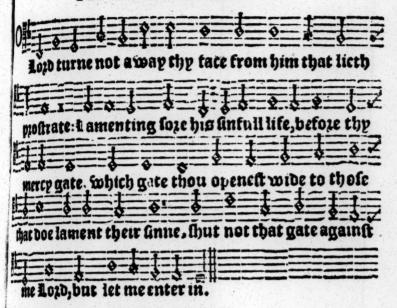
shall goe that have done well:
who have done ill shall go into,
eternalisize to dwell.

This is the Catholike beliefe who both not faithfully:
Believe the same, without all boubt, he saued cannot be.
To father, Sonne and hely Ghost, all glozy be therefore:

se in beginning was is now, and shall be enermore.

The Lamentation.

The Lamentation of a Sinner.



Indicall me not to mine accounts, how I have lived here: for then I know right well D Low, how bile I shall appeare.

Incednot to confesse my life, sam sure thou canst tell: What I have beene and what I am, show thou knowest it well.

D Lord thou knowest what things be Indeke the things that be: (past. thou knowest also what is to come, Authing is hid from thee.

Before the heavens a earth, were made thou knowest what things were then: Isall things else that have been unce, Imong the sonnes of men.

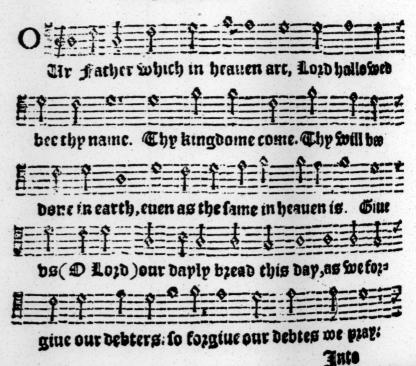
Ind can the things that I have done behinden from thee there May. may, thou knowest them all D Lord Where

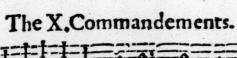
The Lords prayer.
Where they were done and when.
Wherefore with teares I come to the,
To begand to entreate:
Euen as the Child that hath done entil,
And feareth to be beate.

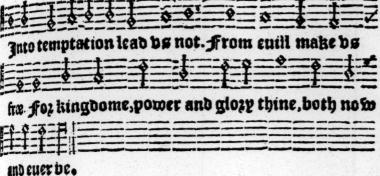
So come I to thy mercy gate, where mercy both abound:
Requiring mercy for my finnes
To heale my deadip wound
D Lord I new not to repeat,
What I do beg or crave:
Thou knowest D Lord before I alke.
The thing that I would have.

Spercy good Lord, mercy Jalke Chio is the totall lumme: For mercy Lord is all my lute, Lord let thy mercy come.

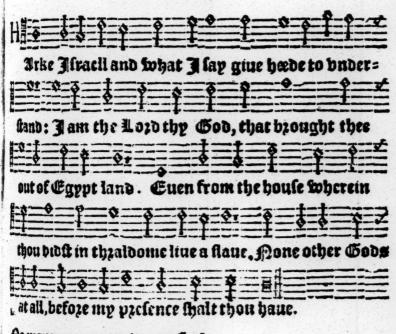
The Pater noster.







The X. Commandements.
Audi Ifracl. Exod. xx.



Momanner graven image shalt, thou make at all to thee: Most any sigure like by thee, shall counterfeyted be. Of any thing in heaven above, not in the earth below: Mosin the waters beneath the earth so them thou shalt not bow.

The X, Commandements.

Mot that them ferue, thy Lord thy God, a felous God am I:

That punish parents faults buto the third and fourth deares.

Upon their children that me hate, and mercy do display:

To thousands of such as me love and my precepts obay.

The name thou of the Lord thy God in vaine shalt never vie:
For him that taketh his name in vaine,

the Lord will not excuse. Remember that thou holy keepe,

the facred Sabboth day:
Sire dayes thou labour thait, and do
thy nædfull worke alway.

The feuenth day is fet by the Lozd, thy God to relt bpon:

Po worke then shalt thou doe in it, ne thou nor pet the sonne.

Thy daugh ter, feruant, noz handmaide, thine ore, noz yet thine alle:

Por franger that within thy gates, hath his abiding place.

For in are dayes, God heaven and earth, and all therein bid make:

And after those his rest he did boon the seuenth day take.

Wherefore he blest that day, that he for reding did ordayne:

Ind faces to himselfe alone, appointed to remayne.

Yeld honour to the parents that prolonged the dayes may be: Upon the land, the which the Lord the God hath given thes.

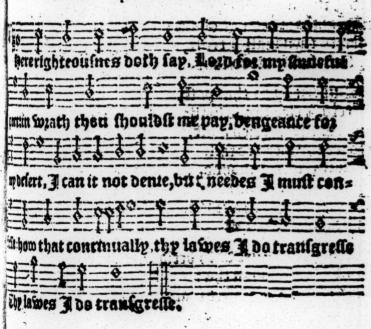
Edou

The Complaint of a Sinner. In that not committed ulterie. In that not theate Moz souther faile; gamit the neighbour be.

huthalt not court house that to hypeighbour doth belonge hour that in hausing of, his wife to doe him wrong.

This manferdant, nor his matter, not dis manferdant, nor his matter, him other thing that to, hypeighbour proper is.

The Complaint of a Sinner



inditive the will, indinerate conterd: indinerate conterd: inditive flocks that is fill, in belok without end, in belok without end, in belok with here so right, in while he can lay,

The Complaint of a Sinner. Be sinner in thy light,
full oft and energy day.

The Scripture plaine telleth me, The righteous man offendeth: Scauen times a day to thee, Whereon thy weath dependeth. So that the righteous man, Dothwalke in no such paths But he falch now and than, In danger of thy weath.

Then fith the case so stands, That even the man right wise: faith oft in sufull bands, Whereby thy weath may rise. A ord I that am buius, Ind righteousnes nonehaue: Whereto then shall I trust, My sumefall soule to save.

Wherein mercy 3 call.

The Scripture doth declare, No drop of blood in the: But that thou didft not spare To shed each drop forme. Now let those drops most sweet, So most my heart so drie: That I with since repleat, May live and since may dre.

Chatbeing moztified,

the linne of mine in ine, maybe fanctified, syrace of thine in thee. what I never fail, who was all sinne, but my foesinfernall, hopeemy death therein.

But bouchfafe me to kepe; to the continue that lake to deepe, there is no mercy growes. In I that lang the tongs, that but the belongs; that are no outly truit.

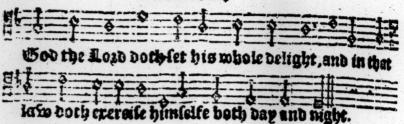
FINIS:

The Psalmes of Dauid in

Beatus vir. Pfal. i. T. S.

Planeisa preface to exhort all godly men to fludy and inebethe heavenly wifedome. For they bee bleffed that to doe; the wicked contemners thereof shall perish.





a the thall be like the twe that growth,

Which bringeth forth most pleasant fruit, in her due time and tide.

3 Whose leafe thall never fade not fall, but flourish still and fland:

Ence to all things thall profper well, that this man takes in hand.

4 Mo Challnot the bugodly men, they chalbenothing so:

But as the buff which from the earth the Lound brines to and fro.

5 Therefore thail not the bugodly men, in undgement Cana byright:

Mor pet the finners with the full, thall come in place or fight.

6 For why the way of godly men, but the Lord is knowne: Ind eke the way of wicked men, thall quite be overthrowne.

Quare fre muerunt gentes, Pfal ii, T.S.

Dauid reioveeh, that albeit enemies and worldly power rage, God will advance his kingdom, even to the farthest part of the world therefore he exhortesth princes humbly to submit themselves valeer the same, herein is signified Christ and his kingdome.

Sing this as the 1. Pfalme.

My did the Gentiles tumples rayle, Sont race was in their braine:

Plaime ii.

ply did the Jewish people mule, leing all is out baine:

The aires and exicus of the earth, confpire and areali bent:

Igams the Lord and Christ his some which he among by sent.

shall we be bound to them lay they it all their bonds be broke:

Ind of their boarine and their law, let by reject the pake.

4 But he that in the heanen dwelth, their boings will deride:

Ind make them all as mocking Ascks, thoughout the world so wide.

s forin his weath the Lord will lay, tothem byon a day:

and then the Lord will fay.

6 Thane aunoyased him my king, boon my bely bill:

Inditherefore Lord preach thy lawes, and the veclarethy will.

7 for this wife the Lord himfelfe, biblay to me I wot: Chou art my dearc and onely founc

to day I they beare and

Impeople I will give to thee, as bevies at the request:

deends and coafts of all the earth, by thee figall be wollter.

of the potters theards that there exercises as men beder for trod: (mace links the potters theards that theaks,

them with an iron rod.

10 And pe D kings and rulers all, but theretoze and leaund,

252

Œ 3

4 Pfalme iii? 2By whome the manners of the world, beindged and discribe.

in trembling end in feare:

Sethat with reurrence ya relopce, to him in like manner.

1. See that per kille and eke embrace, bis bleffed fonne I fay:

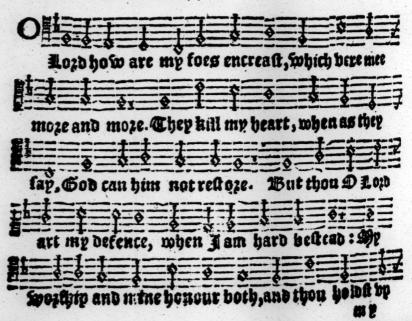
Leaft in his weath pe luddenly, perith in the mid way.

13 If once his wrath never lo finail, thall kindle in his break:

Dh then all they that trust in Christ hall happie be and blest.

Dominequid. Pfal. iii. T. S.

Dauid driven out of his kingdome by Absolon, was greatly tormeted in mind for his sinne. Therefore hee calleth upon God, and a bold in his promise, against the terrors both of enemies and present death, then bee rejoyeeth for the victory given him and the Church over their enemies.





my head.

ind is

and

Z

Then with inv boyce byon the Lozd,
I did both cail and cries
Ind he out of his holy hill,
bid heare me by and by.
I laid me downe and quietly,
I lept and role againe:
for why: I know affuredly,
the Lozd will me fusione.

Iften thousand hat hemd me in Icould not be afraid:
for thou art still my Lord my God,
my Dausour and my aid.
I kile by therefore, save me my God,
for now to the I call:
for thou hast broke the chekes & teeth
of these wicked men all.

solution onely both belong, to the D Lozd aboue:
Choudoelt bestow by bon thy folke thy blesting and thy lone.

Cum inuocarem. pfal. iiii.T.S

paidpersecuted by Sanle, calleth vpon God with affored trust, reproueth his enemies for resisting his dominion, and preferreth
the fauour of God before all treasure.

Sing this as the 1.pfalme.

Obod that art my righteousnes.
Lozd heare me when I call:
Chon hast set me at liberty.
Then I was bound and thrass.
I have mercy Lozd therefore on me.
The grant me my request:

for

Pfalmeiffi.

- For binto the bincestantly, to crie I will not reft.
- 3 D mortall men how long will par my glory thus despile:

Why wander you in vanify and follow after Hev.

a. Unow yethat god and godly men, the Lord dorn take and chate:

And when to him I make my plaint, be both me not refule.

5 Sinne not but ftand in awe therefore, examine well your heart:

Ind in your chamber quietly, fee you your fekues convert.

6 Difer to God the facrifice, of righteoulnes I fag:

And looke that in the liping Lozd, you put your trust alway.

7 The greater fort crane worldly guodes

But Lote grant be the countenance, the favour and the grace.

8 for thou thereby thate make my heart more topfull and more glad:

Then they than of their coins and wing, full great encrease have had

In peace therefore the down will I; taking my rest and seper For those onely Will me D Logo.

alone inlately keeps.

Verba mea suribus.plal.v.T.S

David perfectived by Doeg and Ac Bitophel, Saules flatt grass, calleth spon God to putilisticit malice, then affired of fucce leshe convenient doublet.

Sing

35

1

Adinethine eares but only words, of losd my plaint confider:
Wheare my boyce, my king, my Go to the I make my prayer.
Houre me betime Lord tarry not, for I hall have respect:
My prayer earely in the mores, to the for to direct.

Ind I will trast through patience, in the my God alone; thouart not please with wickedness, and ill with the dwelth none.

Ind in thy sight shall never stand, thek furious fooles D Lord:

Laineworkers of iniquity, then has alwayes abhord.

the iyers and the flatterers, thou halt between them them: in God will hate the blood thirsty, so the decentful men.
Therefore will I come to the house, truting bean the grace:
Industrensity will worthip thee, toward the hole place.

lad leads me in thy righteouines,
forto confound my foes:
Indeke my wayes that I shall walke
before my face disclose.
I form their mouthes there is no truth
their hearts are foule and baine:
Their throote an open sepurches
their tongues do glose and faine.

Defroy their faile conspiracies, that they may conse to nought; bubant them in their heapt sof since subjects

th

Ng

S Pfalme vi. Swhich hanerebellion wzought.

13 But those that put their trus in the, let them be glad alwayes:

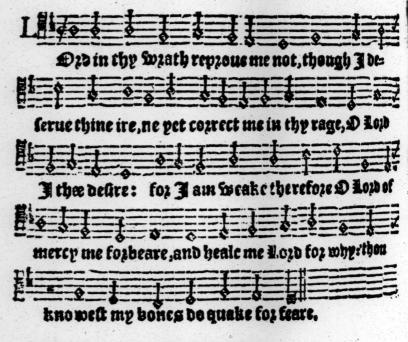
and give thy name the prayle.

14 Forthon with fauour wilt encreafe, the full and righteous ftill:

And with thy grace as with a shield, defend bim from all ill.

Domine ne in furore, plal.vi.T.S.

paud for his finnes felt Gods hand, and conceiued the horrored euerlasting death, therefore he desireth forginenes, and not to die in Gods indignation, then sodainely feeling Gods mercy, he rebuketh his enemies, who rejoyce at his affliction.



3 My foule is troubled bery fore, and bered behemently:
28 at Lord how long wilt thou delay, to cure my milery.

Psalme vii. Logoturne thæto thy wonted grace, mp filp foule bp sake: Ind faue me not for my deferts, but for thy mercies fake.

for why tho man among the dead. remembacth the one whit: or who thall worthin the D Lord in the infernall pir. 6 So grienous is mp plaint and mone, that I ware wondenis faint:

All the night long I wash my bed

mith teares of my complaint.

rroref

todie

pe re-

i i

Z

My light is dim and wareth old. with anguish of my heart: for feare of those that be mp foes. and would my fonle fubuert . But now away from me, all vee.

that worke imquity:

for why the Lord bath heard the barce of my complaint and crie.

he heard not onely the request, and paper of mp heart: But it recepued at my hands, and tooke it in good part.

10 And now my focs that bered me. the Lord will foone defame: Indiodainly confound them all. to their rebuke and fhame.

Domine Deus mens, pfal.vii.T.S

Dmidfallely accused by Chus Saules kinsman, calleth God to bee his defender, tirft for that his confrience did not accuse him of any cuill towardes Saule, pext that it toucheth Gods glory toaward sentence against the wicked, And so voon Gods mercies and promifes, hee wraketh bold, shreatning that it feall fall on their mek, which his enemies purpoied to others.

Sing

Sing this as the Plalme.

and confidence in the:

Dave me from them that me purfue, and che beliner me.

2 Leaft like a Lyon he me teare, and wat in pieces small:

While there is none to fuceour mee, and rie me out of thall.

3 D Lord my God, if I have done, the thing that is not right:

De els if I be found in fault, or guitty in thy light.

4 De ro :ny friend rewarded ill, exleft him in difresse:

Which me pursube most cruelly, and hated me causes.

smocke my life downe thaut:

Unto the earth and also lay mine honour in the bull.

6 Start by D Lord now in the wath and pur my foes to paine:

Derforme thy kingdome promised, to are which wrong fullaine.

7 Then that great nations come to the, and know the by this thing:

If thou declare for love of them, thy felfe as Lord and bing.

8 Ind thou that art of ail men judge D Lord now judge thou me:

According to the rightconfics, and wine integrity.

and he the fall mans guide:

10 254 whome the secrets of all hearts,

Pfalme viai.

mlarthed and describe,

just my beloe to come from God,

mail my griefe and fmart:

mooth preferue all those that be,

spure and perfect heart.

Cheinst man and the wicked both, 600 indgeth by his power:
that hee feeleth his mighty hand, am enery day and house.
Empthe change his mind I dye have as he Mould smite:
thus his sword, his boso he bendes aming where he mity hit,

Indoth prepare his mortall dartes warrowes keens and tharper when that do me perfecute, while hee both milehiefe warpe. But loe though he in travell be whis directly forecalt: bothis mischiefe once conceinde, whings forth nought at last.

kdigs a ditch and delues it depe, abope to hurt his brother: which all into the pit, with chigde by for other. This wrong returneth to the hurt of him in whome it bread; wall the mischiefe that he wrought, half all byon his head.

imilgiue thanks to God therefore, hat indgeth righteously:

buth my song will prayle the shuth that is most hie.

Domine Deus nofter, Pfal.vij. T.S.

higher confidering the excellent liberality and fatherly

providence of God towards man, whom he made as it wite a God ouer all his workes, he giveth thankes, and is altonified with admit ration of the same.

Sing this as the r.plalme.

OGDD our LOKD how wonderful are thy works every where: whose tame surmounts in dignity, about the housens cleare.

2 Dur of the mouth of fucking babes, thou wilt confound thy foes:

For in those babes the might is sene, the graces they disclose.

3 And when I for the heavens hie, the worker of thine own hand:

The Sunne the Moone, and al the flars in order as they fland.

4 What thing is man Lozd think I then that thou does him remember:

Dr what is mans policrity. that then doeft it confider.

5 Forthou half madehim little lelle. then Angels in degræ,

Ind thou halt crowned him allo, with alezy and dignity.

6 Chou haft preferd him to be Lott. cf all top workes of wonder:

And at his feet halt fet all things, that he should keepe them boder.

7 Is there and neat and all things elle, that in the field do feed:

8 Foules of the aire fifth of the lea, and all that therein breed.

9 Chercfoze must I fay once againe.
D Ged that art our Lozd:

How famous and how wonderfull, are thy works through the world.

Con

Confitebor tibi. pfal. ix. T. S. simil gineth thanks for his manifold victories recogned, defireth teleme wonted helpe againe, againft his new encuries, and their philous arrogancy to be defroyed.

Sing this as the 3. pfalm b

with hart and mouth but o the Lord will I fing land and praise: inspeake of all thy worldrous workes and them declare alwayes.

I will be glad and much resource, in the D Lord most his: in make my songs ertail thy name, about the starry life.

forthat my foes are driven backe, and turned but offight:
hyfall down flat and are destroid, bythy great force and might.
Thou hast revenged all my wrong, my griefe and all my grubge:
Upu dost with instice heare my cause, mobilise arighteous judge.

Chondost rebuke the heather folkand wicked so confound:
Untakterwards the memozy,
of them cannot be found.
My foes thou halt made good dispatch,
and all their to wors destroid:
Unu halt their fame with them defacds
though all the world so wive.

in the control of the control of about, for ever more shall raigne: the sear of equity, true sudgement will maintaine.

With suffice he will keepe and guide, the world and every wight: the will perform the courty, the same with equity, the same with equity.

Pfalme inci

14 o the is protector of the poore, what time they be oppreft:

Beis in all adneraty,

their refuge and their reft.

to All they that know the holy name therefore that went in the:

forthon forfakelt not their fute. in their necessity.

The fecand part.

11 Ding Plalms therfore buto the Lord that dwels in Sion hill:

Bublish among all nations his noble acres and will.

12 for heis mindfull of the bloud of those that be oppred:

forgetting not thaffliced heart. that fækes to him for reft.

13 Paue mercy Lord on me poore wretch: whose enemies Adl remaine:

Which from the acres of death are work. to rarfe me bp againt.

14 30 Sion that I may fet forth thy prayle with hart and boyce:

And that in the faluation Lozd, ury foule might Afliretopce.

15 The heathen fricke fast in the vit, that they themselvesprepard e:

Ind in the net that they did fet. their o on feet fast are fnarbe.

is God the weth his indgements which for every man to marke: (were god,

when as you fee the wicked man tie trapt in his owne warke.

17 The wicked and the finnefull mon goe dosone to bell for euer:

Ind all the people of the world, that will not God semember

18 1But

Pfalme x.

But live the Lord will not forget, he poremans griefe and paine: heatient people never looke, forhelpe of God in vaine.

D Lord arife, least men prevatle hat be of worlding might:
which the heathen folke receive, their indgement in thy Light.
How strike such terrour, feare & dread mothe hearts of them:
htthey may know assuredly, they be but mortall men.

Vt quid Domine. Pal.x.T.S.

complaineth of all the wrongs which worldly men vie because their posterity, who therefore without all feare of God, think to they may do all things vincontroled, he calleth for remedy pushfuch, and is comforted with the hope thereof.

Sing this as the 3. pfalme.

that is the cause that thou D Lozd art now so farre from thins: wherest close the countenance, how by this troublous time. The poose do perish by the proud, movicked mens desire: then be taken in the crast, that they themselves conspire.

founthe lust of his own heart, the bugodly both delight:
which the wicked prayle himselfe, whoch the Lord despisht.
This so proud that right and wrong betteth all apart:
May, there is no God saith he, so thus be thinks in heart.

bande his waves do procher till

D

16 Pfalmex.

he doth thy lawes neglect: And with a blast doth pusse against,

fuch as would him correct.

6 Eulh, tulh faith he I have no dread tealt mine ellate thould change:

And why for all advertity, to him is very ftrange.

7 Dis mouth is full of curlednes, of fraud, decrit, and guile: Under his tonque doth mischiefe at

and travell all the while.

8 He lyeth hid in wayes and holes, to flay the innocent:

Against the poze that passe him by his crueil eyes are bent.

9 And like a Lyon printly, lyeth lurking in his denne:

If he may mare them in his net to spoile poze simple men.

to And for the nonce full craftily, be croucheth downe I fay:

by his strong power his pray.

The second part.

12 Cush God fozgetteth this saith he, therefoze I may be bold:

his countenance is cast asde, he doth it not behold.

13 Arife D Lozd D Bod in whome the pooze mans hope doth reft:

Lift by thy hand, forget not Lord, the pore that be oppret.

14 what blasphemie is this to the Lozd bost thou not abhore it:

To heare the wicked in their heart fay tulh, thou careft not for it.

s But thou fest all his wickednes,

and

Pfalme, xi.

mowell dost buderstand: that friendles and pope fatheries, miest into thy hand.

Of wicked and malitious men hubicake the power for ever: whey with their iniquity, map perish altogether. The Lord shall raigne for evermore, whing and Lord alone: whe will chase the heathen folke, utof his land eachons.

then hearest D Lozd the pooze mans herepayers and request: (plaint him hearts thou wilt consume butill him eares to heare be prest. Coudge the pooze and fatherles, and helpe them to their right: where may be no more opprest, buth men of worldly might.

In Domino confido.píal.xi.T.S.

philme sheweth first what assaultes of temptations & anguish smale hee sustained in perfecution. Next hee reioyceth in God sent him succour in necessity, declaring his instice as alingouerning the good and the wicked men, as the whole wild.

Sing this as the 3. Plalme.

infin Bod, how dare ye then laythus my foule butili: white as falt as any foule, and hide you in your hill. bhold the wicked bend their bowes, and make their arrowes preft: hoote in secret and to hurt, helound and harmles breast.

Df

13 Pfalme xii,

Df worldly hope all stayes wereshrunke and clearely brought to nought:

3 Alas the full and righteous man what cuili hath he wrought.

4 But hethat in the Cempleis, moft holy and moft hie:

And in the heavens hath his feat, of ropall maielip.

The pope and fimple mans effate, confidereth in his mind:

Ind fearcheth out full narrowly, the manners of manking.

5 And with a chearefull countenance, the righteous man will bfe:

But in his heart he doth abhorre, all fuch as mischiese mule.

6 And on the anners calleth fnares, as thicke as any raine:

Fire & brimstone and whirlewinds thicke appointed for their paine.

7 Pe fæ then how a righteous God both righteousnes embrace:

Ind to the just and bpzight man. shewes forth his pleasant face.

Saluum mefic. pfal.xii. T.S.

The Prophet seeing the miserable decay of all good order, defirth God speedily to send reformation, then comforted with the associate of Gods helpe and promises, conclude that when all orders are most corrupt, them God will deliver his.

Sing this as the i.pfalme.

Helpe Lord for good and godly men,

And faith and truth from worldly men, is parted cleane away.

bis talke is all but baine:

Pfalme xiii.
man bethinketh how,
ndatter lieand fame.

sutlattering and deceitfull lips, whongues that be so slout: wake proud words and make great where some cut them out. (brags, so they say still we will prevaile, wrongues shall be extolications are over some ought to speak that hord shall be controls.

but for the great complaint and wie stone and men oppress: which is now fayth the Lord, which emrettore to rest. Soos word is like to cluer pure that from the earth is tride: whath we less then seven times much were pursued.

how ath thy promife is to helps, lood keepe thy promife them: what he was and evermore, how this tilkind of men. If now the wicked world is full of michieles manifold: he banity with worldly men, lohighly is extold.

ireth

or.

Viquequo Domine. Pfal. xiri. T S.

mids it were ouercome with affictions, flyeth to God his only mige, and enceuraged through Gods promifes, hee conceineth unidence against the extreme horrors of death.

Sing this as the 3. pfalme.

How long wilt then forget me Lord, hall I never be remembred: too long wilt thou thy vilage hide,

D

Pfalme xiiii

20 as though thou wert offended.

2 In hart and mind how long fhall I. with care tozmented be:

Dow long eke thall my beadly foes, thus triumph ouer me.

3 Wehold me now my Lord my God and heare me foze oppzeft: Lighten inpne epcs, leaft that I fepe.

as one by death pollelt.

A Leaft that mine enemies fay to me. behold I bo pzenaile:

Least they also that hate my soule reiovce to fee mee quaile.

5 But from thy mercy and juffice mp hope thall never fart:

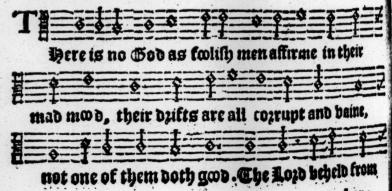
In thy reliefe and fautng bealth right glad fhall be my beart.

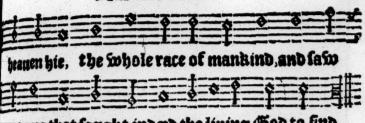
6 I will give thankes buto the Lord. and pragles to him fina:

Because he hath heard my request, and granted my wifbing.

Dixit inlipiens.plal. xiiii. T.S.

He describeth the wickednes of men, fo growne to fuch licentiou nes, that God was brought to verer contempt, for which at beit he was greatly grieued, yet periwaded that God would tedreffe it, he is comforted.





not one that fought indeed the liuing God to lind.

they went all wide and were corrupt. and truely there was none: bat in the world bid any god, Tapthere was not one. If all their labour fo farre loft, that all weake mischiefe ftill: hing my prople. euen as bread. not one to fake Gods will.

when they thus rage, then suddenly great feare on them fhall fall: mood both love the righteous men and will maintaine them all. Jemockethe doings of the page totheir reproach and fhame: made they put their trust in God, md call boon his name.

mi. But who thall give the people health, and when will thou fulfill: "- h promise made to Israell from outthe holyhilt. fuen when thou thalt reftoze againe, fach as were captive tab: hm Jacob shall therein resource, and Ifraeli Chali be glad.

7

Domine quis.pfal.xv.T.S.

reistaught, why God chose the Iewes has peculiar people and placed his temple among them, which was that they by living mightly might witnes that they were his speciall people.

D 4

Sing this as the s. Pfalme,

OLord within thy Cabernacle, who shall inhabite still:

D; whome wilt thou receive to dwell in the most holy hill.

The man whose life is becorrept, whose works are suft and fraight: Whose heart both thinks the very truth, whose torque speakes no deceit.

3 Por to his neighbour doth none ill, in body godes or name:

Mor willingly both mone falle tales, which might empayze the fame.

4 That in his heart regardeth not malitious wicked men:

But those that love and feare the Loth be maketh much of them.

his oath and all his promiles, that keepeth faithfully:

Withough hee make his couenant fo, that he both lose thereby.

6 Chatputteth not to Ulury, his mony and his copne:

De for to hart the innocent.
Soth bribe or else purloine.

7 Who so doth all things as you see, that here is to be done:

Shall wener periff in this world not in the world to come.

Consername, Pfal.zvi.

Dauid praveth to God for succour, not for his workes but so his faithes take, protesting that he hatethall idolarie, taking God onely for his comfort and felicity, who suffereth his to lacke no thing.

Pfalmexvi.

Sing this as the 14 Plalme.
Old keepe mee. for I trust in thee
and do confesse indeed:
somet my God, and of my godes,
O lozd thou hast no need
I give my goodness to the Saints,
that in the world do dwell:
monamely to the faithfull flocks,
where that excell.

they that heap for tower on their heads which runne as they were mad: footer to the Jool Bods, alas it is too bad. Is for the bloudy facrifice, and a firings of that fort: I will not touch nor yet thereof, my tongue that I make report.

for why: the Lord the portion is, of mine inheritance: lad thou art he that dolf maintaine, my rent, my lot, my chance. I the place wherein my lot did fall, in beauty did excell: hint heritage allignde to me, doth please me wondrous well.

Ithanke the Lord that caused me, wo buderstand the right:
for by his meanes my secret thoughts, do teach me enemy night.
I set the Lord still in my sight, and trust him over all:
for he doth stand on my right hand, wherefore I shall not fall.

Merefore my heart and tongue allo, bot both reiopce together:
Muchand body rell in hope

mhom

Pfalme xvij. when I this thing consider.

to Chon wilt not leave my foule in grave for Lord thou louest me:

Por yet wilt gine thy holy one, corruption for to fee.

for all treasure and store:

Of perfect top, are in thy face.

and power for enermore.

Exaudi Domine.pfal.xvii.T.S.

Here hee complaineth to God for the cruell pride and arrogancy of Saule, who raged without any cause, therefore hee desireh God to reuenge his innucency and to deliver him.

Sing this as the 3.pfalme.

O Lord giue eare to my fult caule attend when I complaine:

And heare the prayer that I put forth, with lips that do not faine.

2 And let the judgement of my caule procede alwayes from the:

Und let thine eyes alwayes behold this my fimplicity.

3 Chouhalt well trideme in the night, and pet could nothing find:

That I have spoken with my tongue, that was not in my mind.

4 As for the workes of wicked men, and pathes pernerle and ill:

For lone of thy most holy word, I have refragned ftill.

s Then in the pathes that he most pure, stay me Lozd and preserve:

Chat from the way wherein I walke, ing fleps may never fwerue.

for

6 for I do call to the D Lord, furely thou wilt me aide:

then heare my praires. & weigh right wel the word that I have laid.

of theu the Saulour of all them, that put their trut in thee:

Dislare thy Arength on them that spurn, against thy maiely.

Dkæpeme Lord, as thou wouldst kæp the apple of thine eye.

Ind boder conert of the winges, defend me fecretly.

The fesoad pare.

, from wicked men that trouble me and dayly me annop:

Indfrom my foes that goe about my foule for to deliroy.

10 which wallow in their worldly welth fo full and she fo fat:

Chat in their pride they do not fpare, to speake they care not what.

11 They lie in wait where I thould pas with craft me to confound:

Ind muling mischiefe in their mind, to cast me to the around.

12 Machlike a Liongrædily.
that would his pray embrace:

Dilurking like a Lions whelpe, within some secret place.

13 Up Lord with half prevent my focs, and cast them at thy seet:

Saue thou my fonds from the entil man, and with the fword him fmite.

14 Deliver me Hold by thy power, out of these tylants hands:

which now folong time raigned have, and kept by in their bands.

15 I meane to worldly men to whome all worldir gobs are rife:

That have no hope or part of toy, but in this present life.

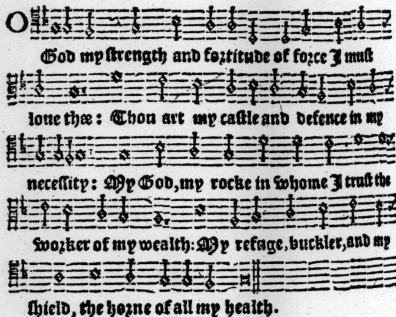
16 Chou of thy ftoze their bellies filt, with pleafures to their mind:

Whete chilozen haue enough and leaue, to theirs the rest behind.

17 But I shall with pure conscience, behold thy gratious faces So when I wake I hall be full with thme image and grace.

Diligam te Domine. Pfal. xviii. T.S

Danid gine th thanks, entring into his kingdom, extolling the marmelous graces of God in his prefernation, here isthe image of Christs kingdome which fall conquere through Christ by the valpeak able love of God, though all the world refilt.



2 When I ang laud bnto the Lozd,

most which to be served: then from my foes I am right sure that I shall be preserved.

the pange of death, did compas me and bound me enery where: Che flowing waves of wickednes,

did put me in great feare.

fehelie and lubtle luares of hell, were round about me let: Indformy death there was prepard, a deadly trapping net.

6 Ithus beset with paine and griefe, did play to God for grace:

Indheforthwith did heare my plaine out of his holy place.

7 Such is his power that in his weath, he made the earth to quake: In the foundation of the mount, of Balan for to shake.

I Ind from his notrils came a fmoake, when kindled was his tre:

Ind from his mouth came kindled coales of hote confuming fire.

of the Lord descended from aboue, and bowed the heavens hie:
Induderneath his feet he cast

the darkness of the skie.

10 On Cherubs and on Sersphins, full royally be rode:

Ind on the wings of all the windes, came flying allabread.

I'he fee and part.

I And like a den most darke he made his hid and fecret place:

With waters blacke and airy clouds, entironed he was.

12 But Sohen the presence of his face,

in brightnes thall appeare:

Chen cloudes confume and in their flead comes hayle and coales of fire.

13 Then fiery darts and thunderbolts offperfe them here and there:

And with his often lighteninges, he puts them in great feare.

14 Lord at thy weath and threatenings and at thy chiding theare:

Chespringes and the foundations of all the world appeare.

1 , And from about the Lord fent bown, to fetch me from below:

Ind pluckt me out of waters great, that would me overflow.

16 And me delinered from my foes, that would have made me thyall:

yea from fuch foes as were to frong for me to beale withall.

in time of my great griefe:

But perthe Lord was my defence my fuccour and reliefe.

18 he brought me forth in open place whereas I might be fræ:

And kept mefale, becauset, e had a fauour buto me.

19 Indas I was an innocent, fo did he me regard:

And to the cleannes of my hands, he gave me my reward.

20 For that I walked in his wayes, and in his pathes have trob:

And have not wandzed wickedly, against the Lozd my God.

The third part.

But enermoze I have respect, to his law and decree:

his flatutes and commandements,

22 But pure and cleane and bucogrupt, appearde befoze his face:
Ind did refragne from wickednes,

and have in any cale.

as I have done aright:
Ind to the cleannes of my hands,
appearing in his light.

14 for Lord with him that holy is, wilt thou be holy too?

Ind with the good and bertuous men tight bertuoully wilt doe.

Ind to the louing and elect, thy love theu wilt rescrue: Ind thou wilt bse the wicked men,

as wicked men deferue.
26 Fozthou dost faue the Ample folke in trouble when they lie:

and dost pull downethe countenance.
of them that loke full hie.

27 The Lord will light my candle fo that it shall shine full bright:

The Lord my God will make also, my darknes to be light.

28 foz by thy helpe an hoad of men, discomfice Lozd I hall:

By the I scale and overleape, the strength of any wall.

of Unspotted are the waves of God, his word is purely tride: he is a sure desence to such,

Pfalmexxiii. 30 and in his faith abibe. 30 fez who is God except the Lozd, for other there is none: Dzelle who is omnipotent. fauing our God alone. The fourth part. 31 The Bod that girdeth me with ftregti is be that I do meane: That all the waves wherein I walke Did euermoze kæpe cleane . 32 That made my feet like to the Barts. in fwiftnes of my pace: And for my furety brought me forth, into an open place.

33 De bid in order put my hands, to battell for to fight:

to breake in funder bars of braffe, he gaue my armes the might.

34 Chou teachest me thy sauing health, thy right hand is my tower:

Thy love and familiarity, both ftill increase my power.

35 And binder me thou makeli plaine the way where I thould walke:

So that mp feet thail neuer lip, noz flumble at a balke.

36 And hercely I purfue and take, mp focs that me annoid:

And from the field do not returne till they be all destroid.

37 So I suppresse and wound my foes, that they can rise no more:

Foz at my feet they fall down flat, I ftrike them all fo loze.

38 for thou dost gird me with thy to warre in such a wife: (Arength, Chat they be all scattered abroad,

that

Ind

10 @

yea

In

Pfalme xviii, that by against merife.

ploid then half pur into my hands, my mostall chemies roke: Indall my foes thou doest divide, insunder with thy stroke.

not holye them with reliefe:
yato the Lozd they calde for helpe
yet heard he not their griefe.

The fift part.

And fill like bust before the wind,
I tread them buder fæt:
Indswepe them out like flithy clay,
that slicketh in the Arest.

a thou keptik me from seditious folks that kill in Avife be led: Indihou buest of the heathen folks,

appoint me to be head.

g Iprople strange to me buduown, and pet thep shall me sorue:
Induthefirst obey my word, whereas mine awne will swerne.

4 I hall be irkefome to mine own, they will not fee my light:

Sativander wide out of the way, and hide them out of faht.

n Butblessed be the liaing Lozd, most worthy of all prayse: thus my rocke and saung health, paysed be he alwayes.

s for God it is, that gave me po iver,

renenged for to be:

dispeople buto me,

and from my foes delivered me, and let me higher then thole:

Ehat

Pfalme xix.

Chatcruell and bugodly were, and by against me rife.

48 And for this caufe D Lord my God, to the give thanks I fhall:

And fing out prayles to thy name, among the Gentiles all.

49 Chou gauest great prosperity, buto the king I say:

Co Dauid thine annointed king, and to his feed for age.

Cæli enarrant.pfal.xix. T.S.

Me moueth the faithfull to glorifie God, by the workemanship, portion and ornamentes of the heavens, and by the law wherein God is revealed familiarly to his chosen people.

C

20

(

to

Sing this as the 14.pfalme.

The heavens and the firmament do wondpoully declare:

The glozy of God omnipotent, his workes and what they are.

2 The wondrous works of God appeare by enery dayes successe:

The nights likewise which they race run the selfe same thing expresse.

There is no language, tongue of feeth, where their found is not beard:

In all the earth and coaftes thereof, their knowledge is conferd.

4 Inthem the Lozd made for the Sun a place of great renowne:

Who like a Bridegrome ready trimde, doth from his Chamber come.

one noble enterpaile.

6 3nd

fandall the skie from end to end, he compasseth about:

Authorized his it from his heate but he will find it out.

how perfect is the law of God, how is his covenant fare: fonuerting foules and making wife, the simple and obscure.

and glad both heart and mind:
hispacepts pure and giveth light,
to ever that be full blind.

the feare of God is excellent, and doth endure for ever: thindgements of the Lozd are true, and righteous altogether.

Pro rein

and moze to be embraced alwayes, then fined gold I fay: the honey and the honey combe, arenot follower as they.

Bythem thy fernant is forwarnd, whene God in regard:

hore thail be great reward.

But Lord what earthly man both

theerross of his life: (know the clenkemp foule from fecret annes, which are in me most rife

lad kæp me that prefumptuous Ans

and great offences fies.

accept my mouth and che my hart.

my words and thoughts cachene:

mmyredemer and my Arength D lood thou art alone.

B 2

Exaudi

Exaudiat te Dominus. pfal.xx.T.S.

The people pray to God to heare their king and receive his faciface, which he offered before he went to battel against the Ammonits, declaring that the heathen put their trust in horses, but they rrust only in his name, wherfore the other shall fall, but the king and his beople shall stand.

Sing this as the 14.pfalme,

In trouble and adueraty.
the Lord God heare the fill: The maiety of Jacobs God.

belend the from ali ill.

2 And fend thæ trom his holy place, his helpe at enery næd:

And so in Sion trablish thee, and make thee Arong indeed.

3 Remembring well the facrifice, that now to him is bone:

And fo receive right thankfully, the burnt offrings cachone.

4 According to the hearts delire, the Lord grant buto the:

And all the counfell and aduife, full well performe may he.

5 We shall recope when thou befauelt and our banners display:

Unto the Lord which thy requells.

6 The Lord will his annointed faue,

Ind fend him helpe by his right hand, out ofhishely place.

7 In chariots some put considence, and some in horses trust: But we remember God our Lord,

that kæpeth promise inst.

The

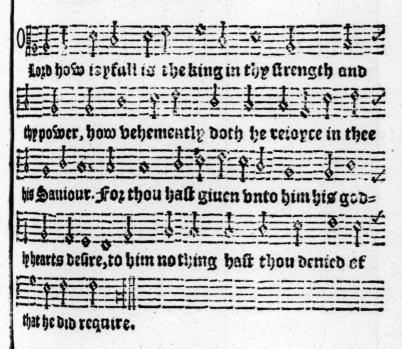
Pfalme xxi.
the fall downe flat but we do rife,
and fland by fledfallly:
how faue and helpe by Lozd and king,
on thee when we do cris.

ci-

Ambut the

Domine in virtute.Pfal. xxi. T. S.

midin person of the people, prayfeth God for the victory giuen hemagainst the Sirians and Ammonites, 1. Sam 21. Wherein hea wiscowned with the crowne of king Ammon, 2. Sam. 12. and mided with the manifold blessings of God.



chon dolt prevent him with thy gifts, and bleffing manifold:
Indthou halt fet by on his head, acrowne of perfect goto.
Ind when he asked life of thee, hereof thou madest him fure:
Cohauelong life, yea fuch a life, the care should endure.

fig

Great is his glozy by thy helpe, thy benefices and aid:

Great worthip and great honour both thou half bpon hun laid.

o Chou wilt gine him felicity, that never fall decap:

And with a chearefull countenance wilt comfore him alway.

7 For why the king doth ftrongly truft, in Bod for to prenaile:

Therefore his goodnes and his grace, will not that he shall quaile.

8 But let thine enemies fele thy force, and those that the withstand.

Ifind out thy fors, and let them fæle, the power of thy right hand.

9 And like an oven burne them Lozd, in fiery flames and fume:

Thine anger shall destroy them all and fire shall them consume.

10 Ind thou wilt roote out of the earth, their fruite that should encrease:

And from the number of thy felke, their feed shall end and ceafe.

against thy holy name: (mule

Pet did they fayle, and had no power, for to performe the fame.

12 But as a marke thou thalt them fet

And charge thy bowstrings readily against thy enemies face.

inthy Arength every houre:

So that we fing right folemnly,
praying thy might and power.

Deus

Deus Deus meus. Pfal. xxii.T.S.

haid complaineth of his desperate extremities, and declare wherofhereconereth himselfe from tempration. Vader his perton is figured Christ. God my God Wherefoze doelt thou foglake me htterly, and helpelt not when I do make my great complaint and crrie: to the my God even all day long Joe both crieand call, I ceafe not all the night and ret thou hearest not at all. ! Euen thon that in thy fanctuary and holy place dost dwell: thou art the comfort and the iop, and glosp of Ifraell. , 3nd be in whom our fathers old, had all their hope for ener: Ind when they put their trust in thee. lo dioft thou them beliner. they were beliacred ener when, thepcalled on thy name: Ind for the faith they had in the, they were not put to thainc. But I am become a wozine,

with all the spite they can. E 4

mozelike then any man:

Inoutcas whome the people scozue,

C

Ind me despise as they behold, me walking on the way:

They grin they mow they not their and in this wiscthey sap. (heads

8 This man doth glorp in the Lord, his glory and his love.

Lethin redeme and helpe him now, his power if he will prone.

9 But Lordon of my mothers wombe'

Chou dedit preferue me Aili inhope, whiles I dit fucke her break.

10 I was committed from my birth, with the to have above:

Since I was in my mothers wombe, thou halt ben ever my God.

in this my prefent grefe:

Since I have noue to be my helpe, my fuccour and reliefe.

12 So many buls do compas me, that be full Brong of head:

Yea buis fo fat as though they had, in Balan field benfed.

13 Cher gapte bean me gradily, as though thee would me flay:

Much like a Lyon rearing out, and ramping for his prop.

14 Wut I biop down as water thed, mp topnte in funberbreake:

DBy heare both in inp body melt like ware against the hear.

14 And like a pottheard drieth my flregth my tongue it cleaneth fast: Unto my tawes, and I am brought, to dust of death at last.

16 And

of Ind many dogs do compas me, and wicked counself else:
Conspire against me cursculp, they pierce my hands and feet.

- 17 I was tozmented to that I, might all my boars have told:
 90 hill boar me they do looke, and hill they me behold.
 18 My garments they denided eke, mparts among them all:
 110 foz my coate they did cast lots, to sohome it might befall.
- freefoze I pray thee be not far, from me at my great need:
 But rather bet thou art my Arength, to helpe me make good speed.

 Ind from the sword Lord save my bythy might and thy power: (foule Ind keepe my soule thy darling deare, from dogs that would denoure.
- 11 Ind from the Lyons mouth that meall in sunder thiner: (would Ind from the hornes of Unicornes, Lord safely me deliner.

22 And I hall to my beetheen all, thy maiely record:

Indin the Church thail reatle the name of the the living Loed.

The third pare.

3 All re that feare him, praise the Lord, thou Jacob honour him:

Industriefed of Jiraell,

with reverence worlhip him.

4 for he despiseth not the poore, heturneth not awry:

his countenance, when they do call, but granteth to their crie.

Among

35 Among the folke that feare the Lozd will therefoze proclaime:

Thy praise and keepe thy promise made for setting forth thy name.

26 The people shall eate and bee suffise, and those that do their dener:

To know the Lord, thall praise his name their hearts thall line for ener.

27 Bil coalts of earth that praile the Lord and turne to him for grace:

The heathen folke thall worthip him, before his bleffed face.

28 The kingdome of the heathen folke, the Lozd shall have therefore:

Ind he shall be their gouernour, and king for enermore.

29 Cherich man of his godly gifts, thall feede and take also:

3nd in his prefence worthip him, and bow their kness full low.

30 And all that thall go down to duft, of life by him must tall:

My feede thall feare and praife his name while any world both laft.

31 My feed thall plainely thew to them, that that be borne hereafter: His instice and his righteoutnes, and all his works of wonder.

Dominus regit.Pfal.xxiii.W.W.

Dauid having tried Gods manifold mercies divers times, gatherels the affarance that God will continue his goodnes for ever.

Sing this as the 11. plalme.

The Lord is onely my support, and he that both me feede:

100

Co

Pſalme xxiii.

whereof I than lacke any thing, whereof I thand in næd.

he doth me fold in coates most safe, the tender grasse saft by:

master drives me to the Greames, which run most pleasantly.

Ind when I feele my felfe neare lot, then both he me home take:
Conducting me in his right paches, enen for his own names take.
And though I were even at deaths tore yet would I feare none ill forby thy rod and the pheards croke
I am comforted fill.

thon halt my table richly deckt, in despight of my foe: thou halt my head with balme refresht, my cup doth overflow.

Indinally while breath doth last, thy grace shall me defend:

Indin the house of God will I, my life for suer spend.

Another of the same by T.S.

My theptheard is the living Nord nothing therefore I need: In pattures faire with waters calme be fet me for to feed.

The bid convert and glad my foule, and brought my mind in frame: Cowalke in pathes of righteournes, for his most holy name.

Peathough I walke in vale of death, pet will I feare none al: Chyrod, thy chaffe doth comfort me, and thou art with me kill.

4 And

Pfalmexxifil

42 4. And in the prefence of my foes. my table thou halt fpzead:

Chou thait D Lozd fill full my cup, and eke annoint my bead.

Chrough all my life thy fauour is fo frankly the woe to me:

That in thy house for evermore. my dwelling place thallbe.

Domini eft terra. Pfal,xxiiii.I.H.

The grace of God being now vetered in the temple more orioully then before in the rabernacle, Dauid with exclamation senteh forth the honour therof, mounting the confideration of the eternal mansion prepared in heaven.

Sing this as the 35.pfalme.

Theearth is all the Lozds withall ber ftoze and furniture: Yea bis is all the earth and all

that therein both endure.

2 foz he hath fallipfounded it, aboue the fea to fand:

And laid alow the liquid floudes, to flow beneath theland.

3 for who is he D Lord that thall, afcend into the bill:

Da palle into the holy place, there to continue ftill.

4 Whose hands are barmeles and whose (hart ne fpot there both beffie:

Dis foule not fet on banity, whose heart bath Swozne no guile.

s Bim that is fuch a one the Lord Wall place in bliffefall plight: And God his God and Sautour, Shall reclu to him bis right.

truft

in seeking of his grace.
Is Jacob did the Israelites, in that time of his race

7 ye Princes open your gates, stand
the excelasting gate: (open
for there shall enter in thereby,
the king of glozious state.
I what is the king of glozious state,
thestrong and in ighty Lozd:
The mighty Lozd in battell stout,
and triall of the sword.

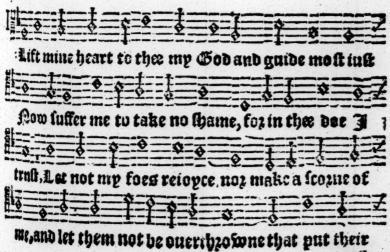
illy

th all

, Pepinces open your gates, kand open the enerlating gate:
for there shall enter in thereby the king of glozious state.

10 What is the king of glozious state the Lozd of hostes it is:
Che kingdome and the royalty, of glozious state is his.

Ad to Domine. pfal.xxv. T.S.
Dauid grieued at his finnes and malicious enemies most fetuerative
prayeth for forgiuenes, specially for such as acc committed in his
youth.



10

CO

11

6

trust in thee.

3 But shame shall them befall, which harme them waongfully:

Therefore thy paths and thy right waies but me Lord before.

4 Direct me inthy truth. . and teach me Ithe pray:

Thouart my God and Sautour, on the I waite alway.

5 Chy mercies manifold, I pray the Lord remember:

And ele thy pitty plentifull, for they have beene for ever.

6 Remember not the faults, and frailty of my youth:

Remember not how ignozant, 3 have beene of thy truth.

Pop after my deferts, let me thy mercy find

But of thinso won benignity, Lozd haue me in thy mind.

7 his mercy is full fwet. his truth a perfect guide:

Therefore the Lord will Anners teach, and fuch as goe afte.

8 The humble he will teach, his precepts for to kepe.

he will direct in all his wayes, the lowly and the make.

9 Fozali the wayes of God. are truth and mercy both:

Co them that keepe his testament, the witnes of his troth.

The fecond part.

Now for thy holy name,
O Lord I the entrease?
Cogrant me pardon for my finne,
for it is wondrous great.
I who is both feare the Lord,
the Lord both him direct:
Co kade his life in Inch a fort,
as he both best accept.

in his foule shall enermoze, ingwones dwell and stand: his well and stand: his well and stand: inherite shall the land.

13 All those that feare the Lozd know his secret entent:

Ind but them he both declare his will and testament.

14 Mine eyes and eke my heart,
to him I will advance:
Chat pluckt my feet out of the inare,
of inne and ignorance.
15 With mercy me behold,
to the I make my mone:
for I am pooze and defolate.

are multiplied inded:
are multiplied inded:
Bing me out of this mifery,
nccessive and need.
Behold my powerty,
my anguish and my paine:
Bemit my sinne and mine offence,
and make me cleane againe.

and comforties alone.

of D losd behold my foes, how they do Kill encrease: Pursuing me with deadly hate, that fains would live in peace. Pfalmexxvi.

and eke deliver me:

2nd let me not be ouerthrown, because I trust in thee.

20 Let my ample purenes, me from mine enemics thenb:

Because I looke as one of them, that thou should me defend.

21 Deliver Lozd the folke, and fend them fome reliefe:

I meane thy choien Jiraell, from all their paine and griefe.

Indico me Domine. Pfal.xxvi. T.S.

Dauid miniously oppressed and helples, yet astured of his integris ty to Saule, calleth God to defend him causelesse afficked, then he desireth to be in the companie of the faithfull in the congregation of God, when hee was banished by Saule, promising godly life, of en prasse, thanksgiving and sacrifice for his deliverance.

Sing this as the 14 pfalme. "

L Ded be my indge and thou shalt see my pathes be right and plaine:

I truit in God and hope that he, will firength me to remaine.

2 Proue me my God I the delire my wayes to fearth and trie:

Us men do prone their gold by fire, my raines and heart cipie.

3 Thy goodnes laid before my face, I durft behold alwayes:

For of thy truth I tread the trace, and will do all my dapes.

4 3ou notiult to haunt of ble, with them whole dedes are baine:

Co come in house I do refuse, with the deceitfull trapn:

SI

Palme xxvn.

I much abhorrethe wicked fort, their deedes I do desprise:
The not once to their relort, that hurtfull things deuise.
The hurtfull things deuise.
The hurtfull wash and do proceed, in workes to walke byright:
The thine altar I make speed, to offer there in fight.

that I may speake and preach thy that doth belong to the: (praise who belong to the: (praise who believe good to me. 19 Goothy house I love most de are to me it doth excell: have delight and would be neare, whereas thy grace doth dwell.

Ohnt not by my foule with them, infine that take their fill:
hyptimy life among those men, that leke much blood to spill.
Whose hands are heapt with craft and their life thereof is full:
(guile, latheir right hand with wench & wile spile be builes both plucke and pull.

uptime and dayes to server, uptime and dayes to serve: uptime and dayes to serve: uptime of local and one defend, so that I do not swerve.

Upfort is staid for all assaics, it standes well and right: uptime of the server will be sure prayse mall the peoples sight.

Dominus illu. Pfal. xxvii, 1.H.

unfant faith against the assaultes of his enemies all, and attadwhy hee desiresh to line and to be a delinered, then hee

Pfalme xxvii.

exhorteth to faith, and to attend vpon the Lord.

Sing this as the 18-pfalme,

The Lord is both my health and light

fhall man make me dismaid:

Sit; God Doth gineme strength emight why should I be afraid.

2 While that my foes with all their begunc with mero braule: (ftrength

Ind thinke to cate me bp at length, themselves hauecaught the fall.

. Though they in campe against me lie, my heart is not afraid:

In battell pight if they will trie, Atruft in God foz aibe.

Dne thing of God I do require, that he would not denie:

For which I pray and will delire, till he to me apply.

5 Chat I within his holy place my life throughout may dwell:

To lethe beauty of his face, and bies his Temple well.

6 In time of dread he Shall me hide, within his place most pure:

Ind hope me fecret by his fide,

7 It length I know the Lozds good thall make me Grang and flout : (grace,

My focs to foile and cleane deface, that compas me about.

8 Cherefoze within his houle will I, gue facrifice of prayle:

with Plaines and longs I will accord, to land the Lord alwayes.

The tecond part.

. Lord heare the boyce of my request for which to thee I call;

have mercy Lord on me oppress, and send me helpe with ail.

10 My heart doth knowledge but thee Jsue to have thy grace:

Chen seeke my face sayest thou to me,

Lord I will seeke thy face.

In weath turn not thy face away
not suffer me to side:
then art my hope still to this day,
be full my God and guide.
If My parents both their some folloke
and cast me off at large:
In then the Lozd himselfe yet twice,
of me the cure and charge.

13 Ceach me D Lozd the way to the, and leade me on fozih right: forfeare of such as watch foz me, totrap me in their might.

14 Do not betake me to the will, of them that be my foes: for they surmise against me still falle witness to depose.

13 My hart would faint, but that in the my hope is fixed fast.
Che Lozd Gods god grace thall it fee j in life that are shall last.
16 Crust still in God whose whole thou his will abide thou must: (ar t,

Ind he will eafe and frength the heart if thou in him do trus

Ad te Domine. Pfal. xxviii. T.S.

linginfeare and penfinenes to fee God dibonoured by wicked men, hee cryeth for vengeance agent believe, and being attured that God hath heard him, he common dethical the mithiul to his thing.

3

Sing this as the 21.Pfalme.

Thou art D Lord my ftrength & ftay, the fuccour which I craue:

Reglect me not lead I be like, to them that go to grane.

2 The boyse of thy suppliant heare, that buto thee both crie:

When I lift by my hands bute, thy holy Arke most hie.

3 Repute me not among the fort, of wicked and peruert:

That speakeright faire butotheir friends and thinke full ill in heart.

4 According to their handy worke, as they deferue indeed:

And after their inventions, let their receive their med.

5 For they regard nothing Gods works his law ne yet his loze:

Therefore will be them and their feed destroy for evermore.

6 Co render thanks buto the Hord how great a cause have 1:

My boyce, my prayer and my complaint, that heard to willingly.

7 He is my fhield and fortitude, my buckler in distresse:

My hope, my helpe my hearts reliefe, . my fong thall him confesse.

s he is our ftrength and our defence, our enemics to realt:

The health and the faluation, of his elect by Chrift.

9 Thy people and thine heritage. Lozd blelle, guide and preferue: Pfalme xxix.
Increse them Lozd, and rule their hearts,
that they may never swerue.

Afferte Domino. plal.xxix.T.S.

Duilexhorteth princes, who for the most part thinke there is no fod, at least to feare him for the thunder and tempests. for seare whereofall creatures trembie, and albeit it threatnesh sunners, yet impueth his to praise his name.

Sing this as the 21.Pfalme.

Gueto the Lozd pe Potentates,
perulers of the world:
sincreal prayle honoux and strength
but the living Lozd.
Sincylozy to his holy name,
and honour him alone:
within his holy throne.

his boice both rule the waters all, even as himfelfe both pleafe: heddth prepare the thunderclaps, and governess all the feas.
The boyce of God is of great force, and wondrous excellent:
It is most mighty in effect, and most magnificent.

the Devar træs fo long:
the Devar træs fo long:
the Devar træs of Libanus,
which are most hie and strong.
6 Ind makes them leape like as a Calif.
of elsethe Unicome:
shot onely træs but mountaines great,
whereon the træs are bosne.

7 his boyce denideth flames of fire, and hakes the wildernes:
It makes the defert qualie for feare,

F 3 that

52 Psalme xxx. that called is Cades.

8 It makes the hindes for feare to calue and makes the couert plaine

Then in his Temple euery man, bis glozy doth proclaime.

9 The Lord was let aboue the floudes. rulmathe raging fea:

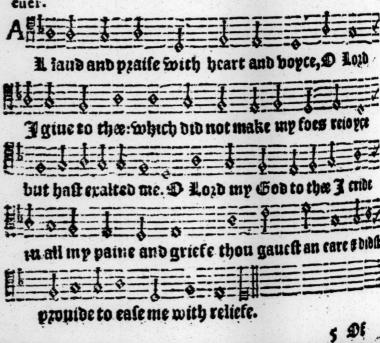
so shall heraigne as Lezd and hing, for ener and for ape.

10 Che Lord will gene his people power in bertie to encreals:

The Lozd will bleffe his chosen folke, with cucriafting peace.

Exaltabo te Domine.plal.xxx.T.S.

When David should dedicate his house to the Lorde, hee sell entereme sicke without all hope of lite, audtherefore after recours hee thanked God, exhorting others to doe the like, and to learns by him that God is rather mercifull then teuere towards his, also his adversity is sodaine Then he promise the topraise GOD for ever.



of the god will thou halt cald backe my foule from hell to faue:

found of the reviue when strength did lack and kepts me from the grave.

hing prayse pe Saints that prove and the godnes of the Lord:

memory of his maicsty, rejoyce with one accord.

forwhy: his anger but a space, both last and stack againe:
but in his fauoux and his grace; alwayes both life remayne.
Though gripes of griefe & pangs ful soze hall lodge with bs all night:
The Lord to toy shall bs restoze before the day be light.

i When I entoyde this would at will thus would I boat and fay: Eath I am fure to feele none ill, this wealth thall not decay.

7 for thou D Lord of thy good grace, hadk fent me threugth and aide: But when thou turndle away thy face my mind was fore difficult.

X:

ry

0

1

to the D Lord of might:

to the D Lord of might:

Pr God with plaints I do apply,
and prayed both day and night.

months gaine is in my bloud, faid I,
if death destroy my dayes;

Doth duck declare thy matesty
of yet thy truth both praise.

10 Wherefore my God some pittytake D Lord I the desire: Do not thy simple folke forsake, of helpe I the require.

£ 4

Pfalme xxxi.

54 Then didft thou turn my griefee mo inte a chearefull bovce:

The mourning wood thou tokk me fro and madeit me to reiopce.

12 Wherefoze my foule breeffantly. thall fing buts thy prapfe: My Lozd, my God to the will I giue laud and praple alwayes.

In te Domine speraui.pfal. xxxi.T.S.

E

6

David delivered from danger, theweth first what meditation helid by the power of faith, when death was before his eyes, and how the favour of God is alw ayes ready to those that fearthim, her exhorteth the faithfulto truft in God, b ecause be preseruethten

Sing this as the 3. Pfalme.

Aloud I put my trust in thee, let nothing worke me iname: As thou art iuft Deliucr me, and fet me quite from blame. 2 Deare me D Lozd, and that anone, to helpe me make good fped: Bethou my rocke and house of flone mp fence in time of neb.

3 dfoz why thy ftrength as ftones are thou art my fort and tower: For thy names fake be thou my quibe. and lead me in thy power.

4 Dlucke fozth my fet out of the fnare which they for me have laid:

Thou art my Grength and all my care. ts for thy firength and aid.

3 Into thy hands Lord I commit, nup foule which is thy due: For why thou haft redemed it D Lord thon God most true.

Pfalme xxxi.

Thate such folkeas will not park
from things to be abhorde:
when they on trisles set their hart
my trust is in the Lord.

Jos I will in thy mercy ioy,
Jie it both excell:
Chouselt when ought would me annoy,
and knowest my soulz full well
thou hast not left me in their hand,
that would me onercharge:
buthou hast fet me out of band,
to walke abroad at large.
The second part.

, Great griefe D Lozd both me affatte fome pitty on me take:

had

aw

hee

CIZ

Mine eyes ware dim my light doth faile, my wombe for woe doth ake.

10 My life is worne with griefe & paine, my yeares in woe are palt:

My Arength is gone and through distain my bones corrupt and walk.

u Among my foes Jam a scozne, my friends are all dismaid:

My neighbours and my hinfmen borne, to le me are afraid.

12 Is menonce dead are out of mind, foam I now forgot:

Is imail effect in me they find, as in a broken pot.

13 I heard the brags of all the rout, their threates my mind did fray:

how they conspired and went about, to take my life away.

14 But Lozd I trust in the foz aid, not to be overtrod:

for I confesse and still have laid thou art my Lozd and God.

15 The

Pfalmexxxi? 56 ig The length of all my life and age. D Lord is in thy hand: Defend mefrom the weath and rage of those that me withstamp: 16 Come thy fernant Lord crozeffe, and thew thy topfull face: And fane me Lozd tuz thy goodnes thy mercy and thy grace. The trard part. 17 Lord let me not beput to blame, for that on the 3 call: Wat let the wicked beare the fhame and in the grane to fall. 18 D how great good haft thou in flore laid bp full fafe for them: That feare and truft in the therefore before the fonnes of men. 19 Chy profence thall me fence and quibe from all vioud brags and wrongs: Dithm thy place thou thait them bibe. from all the Arife of tongues. so Chanke to the Lord that bath declard en mehis grace fo farres

Me to defend with match and warb. as in a towne of warre.

2. Thus did they fay both day and night when I was foze oppreft:

Loe I was cleane call ont of Cabe pet hearoft thou my requeft.

22 De Saints loue pethe Lord I fay the faithfull be both guide:

Ind to the proud he will repay, according to their pride.

23 We ftrong and God thall flap your (hart be bold and haue a luft: for farethe Lord militake pour part, fith væ on bim do truft.

Beati

CX

Beati quorum. pfal.xxxii.T.S.

haid punished with grieuous sicknes for his sinnes, counterly them happie to whom God doth not impute their transgressions and after that he had contessed his sinnes, & obtained pardon hee shottechthe wicked men to live godly, and the good to roisy ce. Sing this as the 30 palme.

The man is bleft whole wickebues, the Lord hath cleane remitted:
Ind he whole finne and wretchednes

is bid and also covered.

imputeth not his Aime:

phichin his heart hath hid no guile.
not fraud is found therein.

3 for whilest that I kept close my anne, in filence and constraint:

Mybones did weare and wall away with dayly mone and plaint.

4 for night and day thy hand on me fo grievous was and smart:

Chat all my bloud and humors moilt. to drines did convert.

did therefore confesse my fault and and all my sunes discouer:

then thou D Lord didft me forgiue,

and all my Gimes passe ouer.

6 The humble man shall pray therefore, and sekethee in duetime:

hallhaue no power on him.

7 When trouble and at nersty, decompas meabout:

Thou art my refuge and my top and thou doft rid me out.

tome hither and I shall the teach, how thou shalt walke aright:

haue learnd by profe and fight.

9 Wenot fo rube and ignozant. as is the horfe and mule: Whole mouth without a raine ozbit.

from harmethou cank not rule.

10 The wicked man thail manifold. forrowes and griefe fultaine:

But bnto him that trufts in God. his godnes will remaine.

11 We merry therefore in the Lord peiuflikt bppour boyce: And pe of pure and perfect heart, be alad and eke reiopce.

Exultate iufti. pfal. xxxiii.I.H.

He exhorteth good men to praise God, for creating and gouerning all thinges for his faithfull promites, or feattering the countel of the wicked, teaching that no creatures preferue any man, but only his mercy.

Sing this as the 30.pfalme. YE righteous in the Lozd reiopce, it is afæmely fight: That boxight men with thankfull berce,

thould praife the Lord of might. 2 Braife pethe Lord with harp and fong in Alalmes and pleafant thinges:

with Lute and inftruments among, that foundeth with ten Aringes.

3 Singto the Lorda fong moft new, with courage giue him praife:

4 foz why:his wozd is euer true, his works and all his wayes.

5 Co judgement, equity and right he hath a right god will:

I nd with his gifts be both delight,

pfalme xxxiii. ' the earth throughout to fill.

the heavens all were wrought:
then heavens all were wrought:
their heavens all were wrought:
their heaves and powers everiethous,
his breath to palle hath brought.
The waters great gathered hath he
on heaves within the shore:
Ind his them in the depth to be,
as in a house of store.

feare God and keepe his law:
yethat inhabite in each coast,
bread him and stand in awe.
y what he commanded wrought it was,
at once with present species
what he doth will is brought to passe
with full effect indeed.

the Lord both bring to nought.

hedoth defeat the multitude,
of their deurse and thought.

But his decrees continue Aill
they never flacke or swage:

Che motions of his mind and will
take place in every age.

The second part.

11 Ind blest are they to whom the kozd, as God and guide is known?:

Whome he doth thuse of mere accozd, to take them as his own.

13 The Lozd from heaven east his fight, on men mostall by birth.

Considering from his feat of might, the dwellers on the earth.

14 The Lord J lay wholehand: ath many heart & doth it frame: (wrought, 14 Hor 15 Fozhealone doth know the thought, and working of the same.

16 A king that trufteth in his hoaft, fhall nought preuaile at length.

Cheman that of his might both boal, thall fall for all his trength.

17 The tronps of horsemen ebe shal fafte their sturdy stredes shall Berne:

The Arength of horse shall not prevaile the rider to preserve.

18 But wethe epes of God entend, to watch and aide the mit:

with fuch as feare him to offend, and on his godnes truft.

may fet their foules from dead :

And if that dearth the land oppresse, in hunger them to feed.

20 Wherefoze our hope both Aill bepend, on Bod our ftrength and ftap:

He is the flicid voto befond, and bring all barts away.

21 Dur feule in God hath iop and game reiopling in his night:

For why in his most holy name, we hope and have belight.

22 Cherefoze let thy godnes D Loid. ftill with be prefent be:

As we alwayes with one accord, bo onely trult in the.

Benedicam Domino. Pfal.xxxiiii.T.S.

Dauid having escaped Achis, 2. Sam. 2 2. prayfeth God for bis delle userance, giving others example to trust in God, to teare & same him, who detendeth the godly with his angels, & viterly destroyent the wicked in their singe.

Sing this as the zo pfalme.
Infligine land and honour both,
but the Lotd also spes:
Ind eke my mouth for evermore,
shall speake but o his prayle.
I do delight to land the Lotd,
in some and eke in boyce:
That humble men and mortised,
may heare and so seto yee.

inth me the lining Lozd:
Ind let be now craft his name together with one accord.
If for I my felse befought the Lozd, he milwerde me againe:
Ind me belivered incontinent, from all my feare and paine.

s who so they be that him behold, shall se his light most cleare. Their countenance shall not be dasht, they need it not to seare. The sily wretch for some reliefe, but the Nord did call: Who did him heare without delay and rid him out of thrais.

7 The Ingeli of the Lord doth pitch his tenis in every place:
Cofane all such as feare the Lord, that nothing them deface.
8 Talkeand confider well therefore, that God is god and suft:
Dhappie man that maketh him, his onely stay and trust.

9 Feare pe the Hord, pe holy ones, above all earthly things: For they that feare the living Lord arefore to lacke nothing.

to The Lyons thall be hungerbit, and pinde with famine much:

But as for them that fears the Lord, no lacke shall be to such.

The feeond part.

and to my woods give eare:

I shall you teach the perfect way, how pee the Lozd shall feare.

12 Who is the man that would line long, and leade a bleffed life:

from all deceit and frife.

14 Eurn backethy face from boingill and doe the godly dæd:

Inquire for peace and righteoulnes, and follow it with fped.

15 For why: the eyes of God abone, boon the just are bent:

His eares likewise do heare the plaint, of the pooze innocent.

byon the wicked trapne:

And cuts away the memozy, that should of them remayne.

67 But when the tust doch call and crie, the Lozd doth beare them so:

That out of paine and nufery forthwith he lets them goe.

18 Che Lord is kind Altraight at hand, to fuch as be contrite:

he faucs also the forrowfull, the meke and pore in spite.

that righteous mendo fuffer: But out of all advertises.

姚

Pfalme xxxv, de Lord will them deliver.

che Lord both so preserve and kaps, his bery bones alway:
thenot so much as one of them, both perish or decay.
The sinne shall say the wicked wan, which he himselfe hach wrought:
Induch as hate the righteous man, shall some be brought to nought.

:: But they that ferue the lining Lozd the Lozd both faue them found. Ind who doth put their trust in him nothing shall them confound.

Indica me Dumine. Pfal.xxxv.1.H

Suksflatterers perfecuted Dauid, who prayeth for renenge, that

Sinnocency may be declared, and that fuch as take his part may

sioice, for which he promite the magnifice Gods name al the daies

shis life.

Sing this as the humble fute of a Sinner.

Didpleading cause against my foes, confound their force and might: fight on my part against all those, that see with me to fight.

Layband by on thy speare and shield thy selfe in armour dresse: bland by for me and fight the field, to helpe me from distresse.

mine encenies to withstand:
that thou but o my sould nayest say,
lot I thy helpe at hand.
Consound them with reliable and blame
that sæke my soule to i...!!
It them turne backe and sen for shame,
that thinke to sould me.!!.

lethem disperse and the abzoad,

as

as wind both drive the dust:

Ind that the Angell of our God,
their might away may thrust.

6 Let all their wayes be boid of light, and flipperplike to fall:

And fend time angell with the might, to perfecute them all.

7 For why?without my fault they have, in secret set their grin:

Ind for no coule have bigde a caue,

S When they thinks leaft and have no care D Lord bestrop them all:

Let them be trapt in their own fnare, and in their nufchiefe fall.

9 And let my foule, my heart and boyce, in Sob have top and wealth:

That in the Lord I may recopce, and in his fauing health.

no Ind then my boncs shall speake & say

D Lozd though they do seme full gay what man is like to the.

The second part.

that are both fout and frongs

And rid the pope rom wicked men, that spotle and do them wrong.

12 Mp cruell focs against me rile, to witnes thinges buttue:

And to accuse me tijey beutle, of that I neuer knew.

ther quit me with distagne:

Chat they should pay my god with ill, my soule both soze complaine. (fox, withen they were fick I mournd theres

mo clad my felfe in facke:
puh failing I did faint fall foze,
to play I was not facke.

Is they had beene my brethren deare,
I did my felfe behave:
Is one that maketh wofull cheare,
about his mothers grave.
Is But they at my difease did soy,
and gather on a rout:
I madicalaues at me ord toy,
with mockes and checkes full frout:

17 Chebelly Gods and flattring traynes that all god things deride:
It me do grin with great disdayne and plucke their mouthes aside.
18 Losd when wilt then amed this geare why dost thou stay and pause
Ohrid my soule mine onely deare.
out of these Lyons clawes.

19 And then will A give thanks to the before thy Church alwayes:
Ind whereas most of people be, there will I show thy prayle.
10 Let not my foes preciable on me, which hate me for no fault: kni yet to winke or turns their eye, that cause 19ste me assault.

The third part.

of Pence no word they thinks or fay their talks is all burrue:

They full consult and would betray, all those that peace ensue.

With open mouth they run at me, they gape, they laugh and fixee:

Well, well say they our eye both iee, the thing that we betire.

6 2

13 But Low thou feelt what wages they ceale not this geare to mend: (take.

Be not farre off, noz me foglake. as men that faile their friend.

24 Awake, arife, and ftirre abjoad, befend me in my right:

Renenge my cause my Lord my God and aide me with thy might.

25 According to thy righteousnes, my Lord God set me fræ:

And let them not their pride expresse, nor triumph oner me.

26 Let not their hearts reiopce and crie, there there, this geare goeth trim:

Moz give them cause to say on hie we have our wils on him.

27 Confound the with rebuke ethame, that toy when I do mourne:

And pay them home with spite & blame that brag at me with scorne.

28 Let them be glad and eke reiopce, which love mine byzight way:

And they all times with heart and boyce, thall prayfethe Lord and fay.

for why the doth delight:

Co feetis fernants prosper well, that is his pleasant light.

3. Wherefore my tongue I will apply, the righteoufnes to prople:

Unto the Lord my God will I. ang land and thanks alwayes.

Dixit iniustus, Plal. xxxvi. I H.
David vexed by the wicked, complayment of their malice, but comfidering Gods great mercy to all creatures, specially towards his
children by faith thereof hee is comforted, and affured of his delinerance.

Sing

Sing this as the 35.pfalme.

The wicked with his works briust.

doth thus perswade his heart:
that of the Lord he hath no trust,
his feare is set apart.
yet both he iop in his estate,
to walke as he began:
bolong till he deserve the hate,
of God and eke of man.

his wordes are wicked vile a naught, his tongue no truth doth tell:
yet at no hand will be be taught, which way he may do weil.
When he should sleepe then doth he his mischiefe to fusfil: (muse Mo wicked wayes doth he refuse, not nothing that is ill.

abone the heavens his:
So doth thy truth it selfe extend,
but the cloudy skie
6 Much more then hils so high and steep e
thy insticcts express:
Chy indgements like to seas most deepe,
thou sauest both man and beast.

Thy merey is aboue all thinges,
D God it doth excell:
Intrust whereof as in thy wings,
the sonnes of men thall dwell.
I within thy house they shall be sed,
with plenty at their will:
Ofall delights they shall be fed,
and take thereof their fill.

of ouersow from the:

6.

5 3

And in the fight we are full fare, the lasting light to fee

let not thy grace depart:

Thy righteouines declare and thew, to men of bpzight heart.

D bord of the good grace:

Par let the wicked me allayle to throw me out of place.

12 But they in their deuile shall fall, that wicked workes maintaine:

They shall be ouerthrown withall, and never rife againe.

Noli zmulari, Pfal. xxxvii. W.W.

Because the godly should not be daunted to see wicked men profper. Dauid the weth that all thinges shall bee graunted even with hearts desire, to them that love and feare God; but the wicked albeit they sourish for a time shall at length perish. Sing this as the 25 psalme.

GRadge not to fæ the wicked men, in wealth to flozish still:

Poz pet enuie fuch as to ill, have bent and fet their will.

1 for as græne graffe & florifhing hearbs are cut and wither away:

So that their great prosperity, some palle, fade and becay.

so doe well give thy mind:

So facit thou haue the land as thine, and there fure fode fialt find

4 In Bod fet all the hearts belight, and looke what thou wouldt haue.

De else canft with in all the woold thou nædli it not to craue.

s Cast both thy selfcand thinc affaires

on God with perfect trust:
Indthous shalt see with patience,
the effect both pure and tust.
The perfect rule and godly name
be shall cleare as the light:
So that the Surme cuen at none day,
thall not shine halfe so bright.

7 Be kill therefore and stedfaltly
on God see thou wast then:
Not shaking for the prosperous state
of lewde and wicked men.
1 Shake off despight enuice and hate,
at least in any wise:
Cheir wicked steps anothe and see
and follow not their quise.

, for every wicked man will God, defroy both more and leffe: But luch as trust in him are luce, the land for to possess.

h

10 Watch but a while, and thou shalt see, no moze the wicked trapne:

ho not so much as house of place, where once he did remagne.

The second part.

But mercifull and humble men,
miop shall sea and land:

In restand peace they shall reiopce, for nought shall them withstand.

12 The lewd men and malitious against the inst conspire:

They gnash their teeth at him, as men which do his bane deare.

13 But while that lewd me thus do think, the Lord laughes them to fearne: for why he forth their terms approch. when they shall sigh a mourne: (drawn 14 The wicked have their sweets out

54

theis

Pfalme xxxvii. 70 their bow eke haue they bent. Co ouerthrow and kill the poore. as they the right way went.

15 But the same swood shall vierce their Swhich was to kill the infte Likewife the bow thall breake to thivers

wherein they put their truft.

16 Doubtles the tuft mans pope effate. is better a great deale moze:

Then all thefe lewde and worldly mens. rich pompe and heaped floze.

17 Foz be their power neuer fo arong. God will it ouerthrow:

Where contrary he both preferue, the bumble men and low.

18 hefeth by his great prouidence. the good manstrade and way:

Ind will give them inheritance. which never thall decay.

to They shall not be discouraged When fome are bard beltead:

When other Chall be hungerbit. they shall be clas and fed.

20 for wholoeuer wicked is. and enemie to the Lozd:

Shall quaile pea melt euen as Lambs oz fmoake that flyeth abzoad. (greafe

The third part.

21 Behold the wicked boaro weth much. and never payeth againe:

Whereas the just by liberall gifts. makes many glad and faine.

22 Forthey whome God doth bleffe fhal (haue the land for heritage:

And they whom he doth curse likewise shall perith in his rage.

23 The

Pfalme xxxvii.

the Lord the full mans wayes both and giveth him good fuccelle: (guide focuery thing he takes in hand, he sendeth good addresse.

Though that he fall, yet is he sure.

not beterly to quaile:
figure the Lozd firetcheth out his hand at need and doth not faile.

I have been youg and now am old, yet did I never lee:
theinst man left not yet his leed, to beg for misery.
I but gives alwayes most liberally, and lends whereas is ned:
his children and posterity,

If flie vice therefore and wickednes, and vertue do embrace:

10 God will bleffe thee long to have, on earth a dwelling place.

If for God fo loneth equity, and themeth to his fuch grace:

that he preferues them ever more, but throves the wicked race.

receine of God their meb.

inherces the good and godly men; inherce shall the land: having as Lozds all things therein, in their own power and hand. The inst mans mouth doth cuer speak of matters wife and hie: his tongue doth talke to edifie, with truth and equity.

for in his heart the law of God, his Lord doth still abide: bothat where euer he go or walke his fot can never five.

Pfalme xxxvii. 72 32 The Wicked like a rauening wolfe the tuff man both befet: By all meanes fæking him to kill, if he fall in hig net. The lourth part. Though he foould fall into his bands pet God would fuccour fend: Chough men againft him fentence gine God will him ver befend. 24 Wait thou on God and kep his way he shall prescrue thee then: The earth to rule and thou ih it fe. Deftroide thefe Soicked men. 35 The wethed have I fænomot fronce and placbein high begræ: flourifhing in all wealth and flore. as both the Laurelitre. 36 But fubbenly be palleth away, and loe he was quite gene: Then I him fought but could fcarle End, the place where Dweit fuch one. 37 Markeand behold the perfed man. how God both bim increafe: Sozthe tuft man fhall haue at length. great iop with reft and peace. 38 As toz tranfgreffezs & oe to them; befroide they fall all be: Wod will cut off their budbing race, and rich pofferity. 39 But the faluation of the inft,

cert

M

both come from God about:
who in their troubles fends them aide
of his more grace and love.

God both them helpe, fauc and belivee

from lewde men and bniust:

And still will fane them, whilest that they in him do put their trus.

Domine ne. pfal. xxxviii. I H.

puil liske of lome grienous diseale, acknowledgeth himself to be
distilled of the Lord for his lins, and therefore he prayeth God to
make away his wrath, but in the end with firme confidence, and
commending his cause to God, hopeth for speedy hulpe at his
ind.

Sing this as the 30. Pfalme.

stmenet to rebuke D Lozd, in thy provoked tre:
At in thy heavy wrath D Lozd, orrect me I delire.
Thine arrowes do flicke fast in me, thy hand both presse me sore:
Ind in my flesh no health at all, appeareth any more.

Indalithis is by reason of, thy weath that Jamin: hot any rest is in my bones, by reason of my sinne. If so loe my wicked doings Loed about my head are gone: Igreater load then Jambeare they lay me soze by on.

My wounds flinke and are festred soze as loathsome is to sæ:
Which all through mine own foolishnes,

betideth buto mes.
6 Ind I in carefull wife am brought,

in trouble and diffre Ae: that I goe wayling all the day, my dolefull beautucs.

1 My loines are filde with foze disease my field hath no whole part: 1 I swheam and broken soze

Fronte for gricke of heart.

Thou knowelt Lord my deare, my areopen in thy aght. (grones

74 Pfalme xxxviii. My heart doth pant, my ftrength hath mine eyes hath loft their fight. (fail).

1 1 My louers and my wonted friends, fand loking on my woe:

f

Ind ele my kinimen farre away, are me beparted fro.

and they that did feeke my life laid fnares and they that fought the way:

Co boe me hurt, spake lies and thought, on treason all the days.

The fecond part.

13 But as a deafe man I became, that cannot heare at all:

4 And as one bumbe that opens not, his mouth to speake withall.

15 Fox all my confidence D Loxd is wholy fet on the:

16 D Lord, thou Lord, that art my God thou shalt gine care to me.

17 Thus did I crave that they my foes, triumph not over me:

For when my foot did lip, then they, bid iop my fall tofes.

And truely I poze wretch am let, to plague a wofull wight:

And eke my grieuous heanines, is euer in my fight.

#8 for while that I my wickednes, in humble wife confesse:

And while I for my unnefull dedes, my forrowes do expresse.

is My foes doe ftill remaine aliue, and mightie are also:

And they that hate me wrongfully, in number hugely grow.

20 Cher stand against me that my good, with

with entil do repay.

Because that good and honest thinges,
I hose ensue alway.

foliake me not D Lord my God,
be thou not force away:

paste me to helpe my Lord my God,
my safety and my Cay.

Dixi cuftodiam.Pfal. xxxix.I, H.

panid having determined filence, yet braft forth into worder that kwould not, through his bitter griefe, for nee maketh certain requestes, which take of mans infirmities, yet mixed with many prayers, and all to shew a mind wonderfully troubled, that it may appeare, how hee did strine mightily against death and desperation.

Sing this as the 35.Pfalme.

for feare I should go wrong:
for feare I should go wrong:
I will take herde all times that I offend not in my tongue.

I swith a bit I will keepe fact, my mouth with force and mighte Actonceto whisper all the while,

the wicked are in Cabt.

I held my tongue and spake no word, but kept me close and still:

Yea from good talke I did refrague but sore against my will.

4 My heart wart hote within my break, with musing, thought and doubt: Which did increase and stirre the fire.

Which ded increase and stirre the fire, at last these words burst out.

s Lord number out my life and dayes, which yet I have not past: So that I may be certified, bowling my life thall lat.
Lord you hast pointed out my life,

m length much like a spans

Mine

Pfalme xxxix.
Mine age is nothing bute the,
fo baine is every man.

7 Man walketh like a shade and both in baine himselfe annop:

In getting godes and cannot tell, who shall the same entop.

8 Pow Lord fith thinges this wife do ; what helpe do I defire: (frame,

Of truth mp heloe both hang on the,
I nothing elle require.

9 From all the fins that I have bone Lord quit me out of hand:

And make me not a fcome to foles, that nothing buderstand.

to I was as dumbe and to complaine, no trouble might me mouet

Because I know it was thy worke, my patience for to proue.

1 1 Lozd take fro me thy fcourge & plague, I canthem not withftand:

I faint and pine away for feare, of thy most heavie hand.

12 When thou for finne dost man rebuke, he wareth woe and wan:

As both a cloath that mothes have fret, fo baine a thing is man.

13 Lord heare my fute, and give god hed regard my teares that fall:

I fotourne like a fleanger here.

14 D fparea little gine me fpace, mp fer: ngch for to reftore:

Before I goe awar from hence, and shall be feene no more.

Danid delinered from great daunger dooth magnifie God there,

he and commendeth his providence towardes mankind. Then kepromifeth to give himselfe wholy to Gods service, and declamble wood of the worthipped. Afterwardes be given thanks adhaing complained of his enemies, hee calleth for side and accour.

Sing this as the 35 .pfalme,

mayted long and lought the Lord, and patiently did beare:
Itiength to me he did accord, mp boyce and crye to heare.
The plackt me from the lake to deepe, out of the mire and clay:
Ind on a rocke he fet my feet, and he bid guide my war.

i Come he taught a pfalme of prayle, which a must thew abroad:
Inding now fongs of charles alwayes, but the Rord our Sod.
I when all the folke these things that see, as people much afcaid:
Chencher bur the Lord will see, and trust buon his aide.

other is he whose hope and hart,
dother the Lord remaine:
That with the proud doth take no part
nurlich as he and faine.
If of Lord my God thy wondrous deeds
in greatnes far do passe:
The fanour towards be exceeded
all thinges that ener was.

7 when I entend and do denife,
thy works abroad to them:
Coluch a reckoning they do rife,
thereof no end I know.
I Burnt offerings thou delights not in.
I know thy whole deare:
with facilice to purge this sinne,

thon

78 Pfalme xl. thou boeff no man require.

9 Meat offerings and facrifice, thou woulds not have at all:

Wut thou D Lord hast open made, mine eares to heare withall.

Tome a meane to be:

For in the volume of the booke, thus it is faid of me.

und In Chat I D God thould do thy mind, which thing doth like me well:

Foz in my heart thy law I find, fast placed there to dwell.

12 Chy infrice and thy righteoulnes in great relozis I tell:

Behold my tongue no time doth ceale, D Lozd thou knowelf full well. The lesond part.

the godnes as by fealth:

But I declare and have exprest the truth and fauing health.

14 I kept not close thy louing mind, that no man should it know:

The trust that in thy truth I find, to all thy church I show.

For I with mischieles many one, am soze beset about:

My annes increase, and so come on, J cannot spic them out.

the haires bpon my head:

My heart doth faint for very dread, that I am almost dead.

D Lozd I thee require:

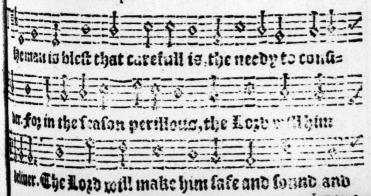
Pakehalte with aide to fuccour me, D lood I the delire. Plethem fultaine rebuke and hame, hat seke my foule to spilt: Divebacke my foes and them defame, that with and would me it

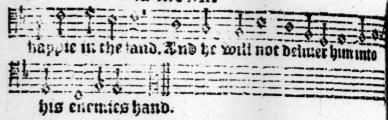
ifotheir ill feates due them discry, hatwould deface thy name: wayes at me they raile and erg, won him, he for thame letthem in the haue iop and wealth, that seeke to the alwayes. Unthose that love thy faving health, may say to God be preyse.

Sutas for me Jam but poor, oppretand brought full low: athou D Lord writ me restore, whealth fullwell Janow. for why: thou art my hope and trust, my resage helpe and stay: mesore my God as thou art iust, with me no time delay.

Beaus qui intelligit. Plal. rli. T.S.

deficuously afficted, blesset in methat pity his case, and cominch of sichlesse friends, such as Iudas, John xv. then hee gimb chanks for Gods mercy in chastening him gently, not sufferwhis enemies to triumph.





3 And in his bed when he lyeth acke, the Lord will him reftoze:

And thou D Lord will turne to health, his fickness and his fore.

4 Then in my fichnene thus fay J. haue mercie Lozd on me:

And heale my soule which is full woe, that I offended the.

5 Minc enemics with time ill in heart, and thus of ine did fay:

when shall be die, that all his name, may banis, quite away.

6 And when they come to bilit me, they alke if I do well:

But in their hearts misch efe they hatch, and to their mates it tell.

7 They but their lips and whilper fo, as though they would mecharme.

And cast their ferches how to trap, me with some mortall harme.

8 Some gricuous un hath broght him to, this ückneste fay they plaine:

He is fo low that without doubt, rife can be not againe.

9 The man also that I did truft, with me did ble beecit:

Who at my table eate my bread, the same for me laid wait.

no haus mercy Lord on me therefore, and let me be preferued:

That

-

Plalme xlii.

that I may render bate them thethings they have deferued.

11 Bythis I know assuredly,
to be beloved of thee:
when that mine enemics have no cause,
to triumph over me.

1. But in my right thou half me kept, and maintained alway:

Ind in thy presence place allignde, where I shall dwell for ape.

is The Lord the God of Israell beprayled evermore: fun so be it Lord will I say, even so be it therefore.

Quemadenodum. Pfal.xlii.I.H.
Daudis grieued that through perfecutors he could not be present inthe congregation, protesting his presence in heart, albeit in bodyseperate, at last theweth that albeit these forrowes. & thoughts put he continually putteth his considence in the Lord.

Sing this as the 39 pfalme.

Likeas the Hart doth breath and bray the welfprings to obtaine:

hodoth my foule deare alway, with thee Lord to remaine.

My foule doth thirst and would draw the living God of might: (neare

In when thall I come and appears in presence of his fight.

the teares altimes are my repatl, which from mine eyes do flide: when wicked men crie out to falt, where now is God thy guide.

Alas what griefe is this to thinke, what freedome once I had: Cheefoze my foule as at pits brinke is most heavie and sad.

When I did march in good aray.

furnished with my trapnr:

Unto the temple was our way.

with fongs and hearts moft faine.

s Deplonic toby art thou fad alwayes, and fretst thus in my break?

Ernst still in God for him to prayle, Ihold it alwayes best.

Byhim Thane faccour at unde, against all pame and griefe:

He is my God which with all speede. will halte to send reliefe.

6 And this my louie within me Lozd, both faint to thinke boon:

The little hill Germon
The cond part.

7 Die griefe another in doth call, as clouds burft out their voyce:

The flonds of euilt that do fall, runne ouer me with noise.

8 Pet I by day felt his goones.

Aikswife ail night I will not ceafe, the lining Lozd to prayle.

9 I am perswaded thus to say, to him with pure pretence:

D Lord thou art my guide and flay, my rocke and my defence.

to Why to I then in penauenelle. hanging the head thus walke:

While that mine enemies me oppselle, and bere me with their talke.

en for whyether beremine inward parts with vangs to be abhord:

When they cri- out with Aubboine harts where is thy God, thy Loid?

22 So iwn why dolf thou faint & quaile.

my

myfoule with natives appress.

mid thoughts why dated y felle affaile,
fo toze within my byest.

n Trust in the Lord the God alwayes, and thoughes time shall be: Cogine hunthanks with hung pray e, for health restorter thes.

Indica me domine. Ptal.xhii.N.S.

Reprayeth to be defineded from them which control e with Abfolion, to the end that he might to tally prayet God in his holy congregation.

Sing this as the 25 plalme.

fingeand renenge my caufe D Logd, from them that earlibe:

from wicked and decerefull men,

D Lord beliuer mc.

ifosof thy firength thou art my God, who putst thou mether fre? Ind why walke I so heavily, oppicated with my fose:

Send out the light and the the truth and leads we with the grace:

Dichmor conduct me to the hill, and to the down the dict.

Then half I to the altar goe, of God my toy and enearc:

Indon my harpegineti, anko to thee,

O Ged my Woo includence.

subpartition then to fad my foule, and fresh thus in my brefix bull trust in God for hunto grayle, I boid it ever belt.

Thosd it ever belt.

Thosd it ever belt.

Thosd it ever belt.

Those is the believe and griefe:

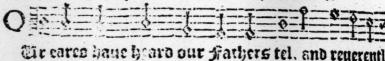
Rismy God which both alway at needefend me reliefe.

静 3

Psalme xliiii.

Deus auribus. Pfel xliii.T.S.

An earnest prayer made in the name of of the faithfull in perfecution, unfraining the quarrell of Gods word, as in Rom. 3.



record, the wondrous works that thou half done in

alder time & Lord. 2. How thou didft caft the Gen-

tiles out & Aroid Citien with Arong hand: Planting

our fathers in their place and gauest to them their land

3 They conquered not by fword nor the land of thy behelt: (Arength

Wut by theme hand, theme arme and grace, because thou loued a them best.

4 Thouart my king D God that holpe, Facob in funtry wife:

5 Ach with the power wee threw downe as bid against bo rife. (such

6 I trusco not in bow ne fwozd, ther could not four une found:

7 Chentemeft be from our enemies rage thou dieft our foes confound.

8 Indian Sucheaft of the our God, and praylethy bely name:

9 Pet now than goelenot with our hoalt but leanele po to thame.

no Than madel be flebeloze our foes, and to were overtrode:

Dur

Pfalme xliiii.

on enemies robd and froild our gods when we were sparitabload in Chou hast be given to our foes; as there for to be slapne; smong the heathen every where,

fattered we do remaine.

i.

アニャダニ

Z

¥ ###

n Chypeople thou half fold like flaues, and as a thing of nought: for profice no ne thou hadft thereby, nogaine at all was fought y Indto our neighbours thou half made of bs a laughing flocke:
Indthole that round about bs dwell.

aths do grin and mocks.

Thefecond part.

4 Chus we ferue for none other ble, butfor a common fallic: they mocke, they from ne, they nod their

where ever they go or walke, (heads,

y Jama thambe continually, to beare those wicked men:

mod black that all my face, with red is concred then.

u for why we heare fuch flaunderous luch falle reports and lies: (words,

that death it is to fætheir wrongs, their threatnings and their cries. 17 for all this we forget not the,

not yetthy constant brake:

18 Wethrad not back cour hearts from 100; 19: thy puthes for like. (the

19) Pathouhast trode be downe to dust, where dennes of Wiagons be:

Indicusered he with thade of death, and great advicelts.

and helpe of Tools fought:

4 21 90

for her washno wour thought.

22 Ming tan forein names falie iD Mord attente de me fieracthus:

Is mader the theinider fent,

ry orkers theel area bs. flæved thou awake,

r a metaball:

in irv guttenance.

Ber bagem gar thrail.

and der control per foule is brought the beautifunt laif caff. Der be dichteng is is ereclude. bestie oreund chaues faft.

s & harby therefriefog our befence, cabbely. - 3 Lozo ainede:

to herbeiteth for thy godnelle, to refent be with fpæde.

Fructquit co: meum, Plat.xlv.I.H.

Sa'omon his mateflie honor, ftrength, beauty, riches, and power, are privedshis mariage with the Egyptian an heathen women is, blehed, if that the tenounce her peoples countrey, and give her te fe wholy to her befornd. Here is figured the wonderfull maisthe and encrease of Christis kingdom, and the Church his spoule now taken of the Gentile ..

Sing this astherng pfalme My heart doth take whand, towersyfull 38. states ang: Chepropie that & frail hew thereis, perfainced to the Eing. 2 Sidy conque find be as quicke, hishonourroe dire: De is the pen of any recibe, that bieth fall to witte.

a O feireffofall men, ely iprich is pleasant pure: for God hath bleffed thewith gifts, for encreo endure.
Thout the give the finigh, of Prince of might oft:
with honour glorie audrenowne, the person pure is desert.

Moeforth with godly speede.

moeknesse, truth and right:
Inothyright hand shall thee instruct,
mworks of vreadtall might.
The arrowes sharpe and keenc,
their harts so sore shall sting:
That soke shall fall and kneele to thee,
yea all they foes D king.

Thyropall scate D Lozd,
for ever shall remaine:
because the scepter of thy realine,
dothrighteousnes maintaine.
iBecause thou souest the right,
and dock the ill detest:
bodeven thy God hath noynted the,
with soy above the rest.

ivithingsthand lanoss fivete.

thy cloather are all belosed:

When thou bolt from thy pallace passe,

therein to make the glad.

Rugsdaughters do actend,

in since and rich aray:

Ithyright hand the Aucenc doth stand
in gold and garments gay.

The become pair.

udine and give god bede, inches and give god eare: Then must forget thy kindred all, and fathers bourse most deare. Uhen shall the king desire, thy beauty faire and term.

and thou must worship him.

13 Chedaughters then of Tyze, with gifts full rich to fa:

And all the wealthy of the land, thall make their fute to the.

14 Che daughter of the king, is glozious to behold:

Within her closet she both sit, all deckt with beaten gold.

15 In robes well wrought with nordle and many apleasant thing:

with birgins faircon her to waite, the commeth to the king.

16 Chus are they brought with ioy, and wirth on enery lide:

Into the pailace of the king, and there they do abide.

17 In stead of parents left,

D Queene thy chance so stands:

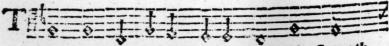
Thou halt have fons whomethou mailt as Brinces in all lands. (fet

18 Wherefoze thy holy name, all ages that record:

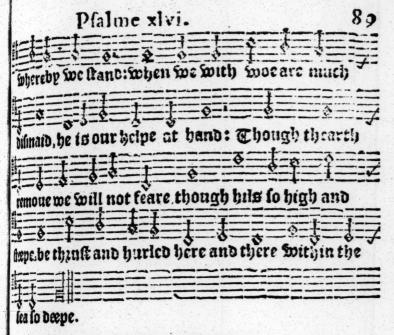
The people hall give thanks to thee, for cuermore D Lord.

Deus nofter. Pfal. xlvi. I.H.

A fong of thankigining for the delinerance of Ierusalem, after Senacherib with his armic was driven away, or some other likesonaine and meruelous oclinerance by the mightie hande of God, whereby the Prophet commending this great benefite dother hort the faithful to committhemiclus wholy into the hands of God.



He Lord is our defence and aide, the ftrength whereby



Ao though the wanes do rage fo foze, that all the banks it spils:
Indithough it overflow the shoze, and beate downe mighty hils.
If of one faire floud doth send abzoad, his pleasant streames apace:
Cofiesh the Citty of our Ged, and wash his holy place.

Inmidiof her the Lord both dwell, the canno whit decay:
Ilthings against her that rebell, the Lord will true ip slay.
The heathen folk, the kingdoms seare, the people make a nepse:
The earth both niclt and not appeare, when God puts forth his boyce.

on Jacobs God doth in the our part, on Jacobs God doth lie.

90 Plaime xivii.
the working of our God:
what wonders he hunselfe hath wrought
throughout the earth abroad.

shirth all wars are hully and gone, which constries be confined.
Then bowes he brakes speared ech one, then chariots burnt with fire to Leane off therefore south he and know, I am a God most stout:

I mong the heathen high and low, and all the earth throughout.

11 The Logs of healts doth be defend, he is our firength and tower: On Josebs God we doe depend, and on his mighty power.

Omnes gentes. Pfal.xlvii. I.H

An exhortation to worthip God for his mercres towardes Iscobr
potters in her miles prophetical the kingdome of Christ in the
time of the Cospell.

Sing this ar the 64 pfalme.
Y & people all with one accept,
chap hands and the recepce:
We glod and sing bases the \$1.020.
which core and picalane bepres:
2 And high the Bead and breadfullis,
with moveers manifold:
I magley langue is truly,
the adoles earth exold.

3 The provide hall be make to be, has mo bendage thall: The norms to make to fail, the norms anake to fail, 4 For hat he he wage bechole, much we policie alone: Che desirong inecomp of Jacob his nelbeloned one. bur

ún.

al

Pfalme xlvii.

In Sod ascendeth by on hie, on hie, on hie, on hie, on hie pand pleasant nople: ploid gorth by abone the skie, other unpets royall voyce. Song prayles to our Sod ang prayle, in bod is king of all the earth, all skifull prayles ang.

sodon the heathen raignes and ufs, bon his holy throne: the princes of the people have, hemiopned every one. Which is exalted hie: with a buckler doth defend, heeath continually.

be

the

Magnus Dominus. Pfal xlvni, I.H.

mksreguen to God for the notable definerance of Ierusalem,
intheliands of many kings, the efface whereof is prayled for
suffoidis prefent at all times to defend it, this Pfalme feemeth
themade in the time of Ahaz, lotaphat, Afa, or Ezechia, for the
unlywasthe Cittle by for aine princes assaulted.

Mitoni=

Sing his as the 46. Ptalme.

Reatisthe Lord & With great prayle, to be advanced Arti: when the City of our Lord, bon his help hill. Hount Sion is a pleasant place, it gladdeth all the land: help of the mighty king, onher Morth ade doth frand.

Dithin the pallaces thereof,
Sodie are fuge knowne:
in los the kings are gathered and,
together they are gone.
I but when they did behold it fo,
they wonded and they were:

5 Great terrours there on them did fall, for bery woe they crie:

As doth a woman when the thall, goe trauell by and by.

6 As thou with easterne wind the thips, byon the sea doll breake:

So were they flaid and even as, we heard our fathers speake.

7 Soin the City of our God, we law as it was told:

Pea in the Citie where our God, for cuer will behold.

8 D Lord we waite and do attend, on thy god will and grace?

For which we do alwayes attend, within thy holy place.

9 D Lozd according to thy name, for ever is thy prayle:

And thy right hand D Lord is full, of righteouinelle alwayer.

To Let for thy i udgement Sion mount, fulfilled bewith iores:

And eke of Jude grant D Lozd, the daughter to recopce.

11 Gowalke about all Sion hill, year ound about her go:

Go tell the towers that thereupon, are builded on a row.

12 And marke pe well her bulwarks all, behold her towers there:

Chat pe may tell thereof to them, that after thali be lere.

13 Foz this God is our God, our God, foz

forevermoze is he: mand but othe death aiso, our guider thall he be.

Audite hecomnes . Pfal.xlix T.S.

subspirit moueth the consideration of mans life, shewing that the wealthiest is not happiest, but noteth how all things are ruled by Gods providence, who as hee judgeth these worldly misers to entilasting torments, so doth he preserve his and wil reward them in the day of the resurrection.

Sing this as the 35 pfalme. Hipeople hearten and give care,

to that that I shall tell:
Sothhigh and low, both rich and poze,
that in the world do dwell.
for why: my mouth that make discourse
of many things right wise:
Induction that my heart,
his studie exercise.

I will encione mine eares to know, the parables to darke: Indopenall my doubtfull speech, in meter on my harpe.

The should I feare afflictions, of any carefull to yie:

I telle my foes which at my heeles, are press my life ta spople.

for as for fuch as riches have, wherein their trust is most:
Indthey which of their treasure great, themselves do brag and book.
There is not one of them that can, his brothers death redeme:
Of that can give a price to pay, sufficient for him.

litis too great a price to pay, no no canthereto attaine:

9 Dz that hemight his life prolong. o inot in graac remaine.

To Eten for wife men as well as fooles.

lubicabnto deaths hands:

And bring bead ftrangers poffeffe, their gods their rents their lands.

or Their care is to build houses faire. and to betermine fore:

To make their name right great on earth for ener to endure.

12 Yet hail no man alwayes eniop, trothionour wealth and reft:

Wat thall at length tafte of Deaths cup. as well as the brute beaft. The fecond part.

ra And though they trie their folith to be most lewband baine: (thoughts

Cher childen pet approue their talke, and in like Unneremaine

14 As thepe bato the fold areled, fo shall they into grave:

Death hall them catch and in that bay, the wit fhall Lordfhip haue.

Is Their image and their royall post, inali fabe and quite becap :

Wienas trom bouse to pit they paffe. mith wocand well awar.

16 Mit God Soill farely preferucme, trois ocath and endlesse paine:

Bicaufe pe will of his good grace, my foule receive againe.

17 Minay man ware wondzous rich feace not 3 far therefoze:

Wilhough the glosy of his house, encreatesh moreand more

18 Fox when he tieth of all thefe things, nothing wall be receive. Bis

regiozy will not follow him, his pompe will take her leave.

hehappielt buder Sunne:
thehappielt buder Sunne:
the others likewise flatter him,
saying all is well done.
The presuppose he line as long,
as did his Fathers old:
thunk he nædes at length give place,
andbebrought to deaths fold.

thus man to honour God hath cald putoth he not consider: bulkebents bealts so doth he isue, which turn to dust and powder.

Deus Deorum. Pfal. L. W.W.

mophesieth how Godwill call all nations by the Gospell, and
mune no other (acritice of his people, but confession of his be
the sand thank iguing, and how had detected all such a seeme
slous of ceremonies, and not of the pure word of God onely.

It is the pure word of

#Denons

Denoneing fire, thall goe befoze his face:

3 great tempelt, thail round about him trace.

4 Then Chall be call, the earth and headens bright:

Ecsudge his folke. with equitie and right:

5 Saying go to, and now my Saints affemble:

Mp peace they hope, their gifts bo not diffemble.

6 The heavens thail, Declare his righteousnes:

for God is indee, of all things more and leffe.

7 Beare mo people, for I will now reneale:

Milt Israel, I will the nought conceale.

s Thy God, thy God, am I and will not blame the:

faz giaing not, all manner offrings to me.

9 Ihaueno need, to take of the at all:

Goates of thy fold. oz Calfe out of thy Stall.

10 for all the beafts. are mine within the woods:

On thou fand hils. cattell are mine own goods.

EI Iknow for mine. all birds that are on mountaines:

Bil beafts are mine, which haunt the fields and fountains

12 Hungryif I were,

10

Plalme L.

Iwould not the it tell:

for all is mine,

that in the world doth dwell.

13 Cate I the fleth.

of great Buls oz Bullocks:

Divinke the bloud,

of Goates oz of the flockes.

4 Dffer to God.

paile and hearty than squing:

Indpay thy bowes,

bnto God everliaing-

15 Call boon me, when troubled thou thalt be:

thm will I helpe.

and thou that honour me. 16 Cothe wicked.

thus faith theternall God:

why dost thou preach,

my lawes and helts abroad:

being thou halt,

them with thy mouth abuled,

h and hateft to be,

by discipline refozined.

M words I say, thou does reject and hate:

If that thou fee, athicfe as with thy mate:

thou runft with him.

and so your pray do feeke:

Indart all one,

with bands and ruffians ske

19 Chou givest thy felfe,

to backbite and to flaunder: Indhow thy tongue,

decineth it is a wonder.

hehoulittelt muling, the thoughter how to blame:

3 2

Ind how to put, the mothers some to chame.

21 Thefe thinges thou didit, and whileft I held my tongue:

Chon didlt me judge, (because I stard so long)

Like to thy felfe.

per though I kept long Glence: Once fhalt thou fæle,

of thy wrongs tult recompence.

22 Consider this, pethatforget the Lord:

And feare not when, he threatneth with his word.

Least without helpe,

I spode you as a pray.

23 But he that thankes, offereth, prayfeth me age:

Sayth the Lord God, and he that walketh this trace.

I will him teach, Gods fauing health to embrace.

Another of the same by 1.H.

The God of Gods the Lord. hath calde the earth by name:

From whence the Sun doth rife buto the fetting of the fame.

2 From Dion his faire place, his glopp bright and cleare:

The perfect beauty of his face. from thence it dio appeare.

of peake he shall not doubt: Befoze him shall the fire walt, and tempest round about.

4 Cheheauens from on hie, the earth below like wife: hewall forth my Saints and trie, his folke he doth deutle.

my faithfull flocke so deare:

which are in bond and league with me,

my law to love and feare.

6 Ind when these thinges are tride, the heavens shall record:

that God is good and all mult bide. the indgement of the Lord.

7 My people O give heed,
Israell to the Icrie:
Im thy God thy helpe at need,
thou canst it not benie.
1 I do not say to thee,
thy sacrifice is sacke:
Chou offerest dayly but o me,
much moze then I do sacke.

of thinkest thou that I do need thy catteil young and old:
Optified fire so much to seed,
on Goates out of thy fold.
The payall the beasts are mine in woods that eate their sits:
Inditions and wo of neate and kine, that runne wild in the hils.

The second pare.

11 Chebirds that build on hie, inhils and out of fight:

Inducates that in the fields do lie, arclubied to my might.

12 Chenthough I hungred size, what need I ought of thine:

Oth that the earth with his great store, and all therein is mine.

13 Cobuls flesh hane I mind,

to eate it do ft thou thinke:

Defuch a fweetnes do I find, the bloud of Goates to deinke.

.4 Give to the Lozd his praple, with thanks do him apply:

And se thou pay thy vowes alwayes but thy God most hie.

15 Chen læke and call to me, when ought would worke thee blames

Ind I will fure deliver thes, that thou mayelt prayle my name.

16 But to the wicked trayne, which talke of God each day:

And yet their works are foule and baine to them the Lozd will fay.

17 With what a face darest thou, my words once speake or name:

Why doth thy talke my law allow, thy deedes denie the same.

18 Whereas for to amend, thy life thou art fo flacke:

My word the which thou dolf pretend, is call behind thy backe.

The third part.

19 When thou a thickedoft fee, by theft to live in wealth:

With him thou runft and doft agree. like forfe to live by frealth.

20 When thou doest them behold, that wives and maides defile:

Thou likelt it well and warest bold, to ble that like most bile.

2: Chy lips thou boeft apply, to flaunder and befame:

Thy tongue is taught to craft and lie and fiell both plethe fame.

22 Choustwieft to reuile,

thy friendes to thee so neare: with slaunder thou would the needs defile thy mothers sonne so deare.

13 hereat while I do winke, as though I did not læ: Chongoest on still, and so doest thinke

that I am like to the.

14 But fare I will not let, to Arthewhen I begin: Chy faults in order I will fet

thy faults in oxocr I will to and open all thy Anne.

g Marke this I you require.
that have not God in mind:

lealtwhen I plague you in mine ire, your helpe befar to find.

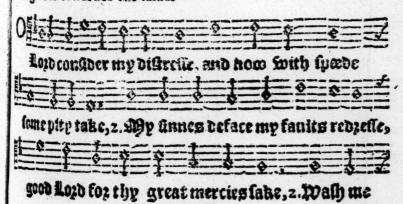
pour peipe vetar to and.
16 he that doth give to me,

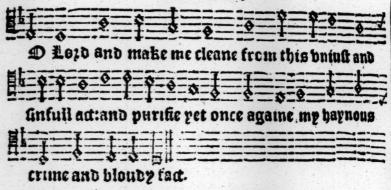
the facrifice of prayfe:

Doth please me well, and he shall see, to walke in godly wayes.

Miserere mei. psal. Li. W. W.

Dand rebuked by the propliet Nathan for his greate offences acaknowledgeth the tame to god, protesting his natural corruption, wherefore he prayeth God to forgive his sinnes and ranew in him hisholy spirite, promising that he will not be vamindfullet those greatgraces. Finally, fearing least God would punnish the whole Church for his fault, he require the harhe would rather increase huggaces towardes the same.





- Remozle and sozrow do constraine
 De to acknowledge mine excelle:
 Dy finne alas do still remaine,
 Befoze my face without release
 Foz the alone I have offended,
 Committing entil in thy fight:
 And if I were therefoze condemned,
 Pet werethy judgements just and right.
- That first I was conceiude in sinne: Yea of my mother so bozne was, And yet bile wzetch remaine therein. The behold Lozd thou does love, The inward truth of a pure heart: Therefoze thy wisedome from aboue, Thou halt reveald me to convert.
- If thou with Flope purge this blot I hall be cleaner then the glasse: And if thou wash away my spot. The know in whiteness shall I passe. Therefore D Lord such toy me knot, That inwardly I may find grace: And that my strength map now amend, Which thou halt swag de for my trespas.
- 9 Turns backe thy face & frowning ire A A haue felt inough the hand:

And

Indpurge my lins I the delire
which do in number palle the land.

10 Make new my hart within my break
Indirame it to thy holy will:
Chyconlant spirit in me let rest.
which may these raging enemies kill.

The second part.

Castme not Lozd out from thy face
But specify my tozments erd:
Cake not from me thy spirit and grace,
Which may from danger mee defend.
12 Restore me to those iopes agains,
which I was wont in the to find:
Indet me thy free spirit retaine
which buto the may stir my mind.

thus when I shalthy mercies know Ihallinstruct others therein: Industrial that are brought low, by mine example shall flee some.

14 D God that of my health are Lozd, forgine methis my bloody bice:

My heart and tongue shall then accord, to sing thy mercies and instice.

Touch thou my lips, my tongue buty O kozd which art the onely kap:
Ind then my mouth thall testisse,
Chywendzous works & prayle alway.
Industry outward facrifice,
I would have offered many one:
But thou estemest them of no price.
Ind therein pleasure takest thou none.

The heavie heart, the mind oppzelt, O Lozd thou never dost reicct: Ind to speake truth it is the best, Ind of all sacrifice the effect.

B D Lozd but o Fion turne thy face, houre out thy mercies on the hill:

Psalme Li. And on Jerusalem thy grace, Build by thy wals and louest Cill.

De peace and righteousnes I say: Dea Calues and many other thinges, Boon thine altar will we say.

> Another of the same by T.N Sing this as the Lamentation.

Haue mercy on me Godafter, thy great aboundant grace: After thy mercies multitude, bo thou my finnes deface.

2 Yea walh me moze from mine offence, and cleanle me from my finne:

For I do know my faults and Gill my finnes are in my eyne.

3 Against thee, the alone I have, offended in this case:

And entil haue I done befoze, the prefence of thy face.

4 Chat in those things that thou doll fay bpright thou mayelt be tribe:

And eke in judging that the dome, may palle boon thy lide.

5 Wehold in wickenes my kind, and shape I did receive:

And loe my annefall mother eke, in finne did me conceine.

6 But loe the truth of inward parts is pleasant buto thæ:

Ind fecrets of thy wifedome thou renealed halt to me.

7 with Nope Lord besprinckle me I hall be clensed so: Yea wash thou me, and so I shall

be.

bewhiter then the fnow.
Of ion and gladnes make thou me, wheare the pleasing voyce:
but the brused bones, which thou has broken may recorce.

from the beholding of my annes, Lord turne away thy face:
wall my decdes of wickednes, where y deface.
D God create in me a heart, bulpotted in thy aght:
weke within my bowels Lord renue a stabled spirit

Acalt me from thy fight, no, take hy holy spirit away:
promfort of thy fauing health, que me againe I pray.
With thy free spirit establish me and I will teach therefore:
mars thy wayes and wicked shall, beturnde but o thy lore.

The second part.

O God that art God of my health, from bloud deliver me: the property of thy righteous ness, may tongue may and to the.

Applies that yet fast closed be, bothou D Lord buics: the property of thy maiesty, my mouth shall so disclose.

I would have offered facrifice of that had pleased thee:
In that had pleased thee:
In the word with burnt offeringes I know thou wilt not be.
I troubled spirit is facrifice delightfull in Gods eyes:
I when and an humble heart,

106 Plaime Lir. Bod thou wilt not belpife.

17 Inthy god will deale gently Loid, to Sion and withall:

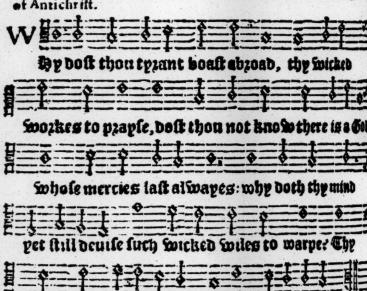
Brant that of thy Acrusalem, bpzeard may be the wail.

18 Burnt offeringes, gifts and facrifice, of inflice in that bap:

Chou thait accept, and calues they thall boon thine altar lay.

Quid gloriaris. Pfal.Lii, L.H.

Dauid describeth the arrogant tyranny of Doeg, Saules chiefe he heard, who by falle furnites caused Abimeloch and the priests be flaine. He prophe fieth his destruction, encourageth the sault to trust in God, who most sharpely revengesh his, and rendered thanks for his deliverance. Herein is lively set forth the kingles of Antichrist.



tongue butrue in forgunglies, is like a rafor tharpe.

3 On mischiefe why sets thou thy mind, and wilt not walke bright:
Thou hast moze lust faile takes to find, then bring the truth to light.

4 Thou doeft belight in fraud and guile,

mmifchiele, bloud and wzong: thelips have learnd the flattering file Dialfe deceitfull tongue.

Cherefoze thall God foz euer confound and placke thee from the place: thind rout out from off the ground and so thall thee Deface. the ink when they behold thy fall. with feare thall praife the Lozd: in in reproch of thee withall. trie out with one accord.

flest Behold theman which would not take the Lozd foz his defence: but of his goodes his God did make, and truft bis coarnot fence. But I an Dimefrelh and græne, willfpring and forcad abroad: huby:my trust all times bath bæne bonthe living God.

rebfu

for this therefore will I give praple, - Ibill let forth thy name alwayes, whereon the Saint alwayes,

Dixit infipene.pfal.Liii. T. N I mid describeth the crooked nature, the cruelty and punishment shewicked, when they looke not for it, and defireth the delines mosfthe godly, that they may reioyce together.

Sing this as the 35. Pfalme. Meloolish man in that which he. within his hearthath faid: the there is any God at all, hath betterly dena ide. they arecograpt, and they also, whatnous worke have wrought: long them all there is not one,

of good that morketh ought.

Ethe

Psalme Liii.

: 1

50

3 The Lord lost down on fong of men, from heaven all abroad:

To fee if any were that would, be wise and seeke for God.

s They are all gone out of the way they are corrupted all:

There is not one both any good there is not one at all.

5 Do not all wicked workers know, that they do feed boon:

My people as they feed on bread, the Rozd they call not on.

6 Even there they were afraid and food, with trembling all dismaid:

Whereas there was no cause at all: why they should be afraid.

7 For God his bones that the beliegde, half feattered all adroad:

Thou haft confounded them for they, resected are of God

8 D Lord giue to the people health, and thou D Lord fulfill:

Thy promise made to Israell, from out of Sion hill.

9 When God his people thall reftoze that early were captive lad:

Then Jacob thall therein reiopes, and Ifraell thall be glad.

Deus in nomine. Pfal. Liii. I. H. Danid in great danger through Ziphim caleth vpon Godto destroy his enemies, promising factitice for his deliuerance.

Sing this as the 46. Pfalme.

GDD faue me for thy holy name, and for thy godnes fake: Unto the Arength Lord of the same, I do my cause betake. Pfaime Lv.

: Agard D Lozd, and give an eare, to me when I do pray: 50% down thy felfe, and heare betime, the words that I do fay.

for frangers by against merife, and tyrants bere me still:
Which have not God before their eyes, they seeke my soule to spill.
But loe my God voth give me aide, the Lord is straight at hand:
With them by whom my soule is staid, the Lord both ever stand.

with plagues repay againe all those forme that he in wait:
Indin thy truth destroy my foes with their owne snare and bait.
I In offring of free heart and will, then I to the shall make:
Indepate thy name, for therein Bill, great comfort I do take.

o Lozdat length do fet me fræ, from them that craft canspire: monow mine eye with soy both sæ, en them my hearts decire.

Exaudi Deus. pfal. Ly. I. H.

Inidingreat diffresse ecomplaymenth of Sauls cruelty and falshood of his familiar acquaintance effectionally moving the Lord repity him, then affured of deliuerance, hee setterh foorth the grace of Cod, as if he had already obtayined his request.

Sing this as the 35. Pfalme.

with

Obod give eare and do apply, to heare me when I pray:
Induhento the I call and cry.
Hide not thy face away.
Cake heede to me grant my request and answere me againe.

7

With plaints I pray full fore opprett, great griefe both me constraine.

3 Because my foes with threates & cries oppresse me through despight:

And fo the wicked fort likewife, to bere me have delight.

4 If or they in counfell do confpire, to charge me with some ill:

So in their hafty weath and ire, they do pursue me flil.

5 My heart doth faint for want of breath it panieth in my break:

The rerrogs and the dread of death doe works me much bareft.

6 Such decadeuil feare on me doth fall that I therewith do quake:

Such horror whelmeth me withall, that no thift can make.

7 But I do say who will give me, the swift and pleasant wings:

Df fome faire doue, that I may flie and reft me from thefe things.

1 Loe then I would go farre away, to fic I would not cease:

And I would hide my felfe and stay, in some great wildernes.

9 I would be gone in all the halt, and not abide behind:

Chet I were quit and ouerpale. thefe biads of botherous wind.

their diuclift double tongue:

For I have fpide their Citty full, of rapine frife and wrong.

(ont

21 Which thing both night & day throghon

do close her as a wall: In midit of her is mischiese fout, and sorrow exe with all.

her prinie parts are wicked plaine, ber deedes are much too bile: Ind in her streetes there both remains all craftie fraud and guile.

The lesond part.

If that my foes did feeke my thame,
I might it well abide:
from open enemies checke and blame,
fome where I could me hide.
4 But thou it was my fellow deare,
which friendship didlt pretend:
Ind didlt my fecret counsell heare
as my familiar friend.

13 with whome I had belight to talke in lecret and abroad.

Is we together oft did walks, within the house of God.

16 Let death in hall been them fall, and send them quicks to hell:

In milchiefe raigneth in their hall and variour where they dwell.

In But I but o my God do crie, to him for helpe I flee:
the loted both heare me by and by, and he both fuccour me.
If the loted income and evening tide, but the Lote I pray:
then I is infrantic have cribe, be dath not fay me nay.

though warre be now at hand:
though warre be now at hand:
though the number be full great,
that would against me stand.
The Loyd that sirst and last doth raign
the Loyd that first and last doth both

will heare when I to him complaine, and punish them full foze.

21 For furethere is no hope that they to turne will once accore:

for why they will not God obey, nor doe not feare the Lord.

22 Apo their friendes they lay their hads which were in couenant knit:

Df friendship to negleathebands, they passe of care no whit.

23 While they have warre within their as butter are their wordes: (harts

Although their wozds were smoth as they cut as tharpe as swozdes. (oile,

24 Cast thou thy care boon the Lord and he shall nourish the:

For in no wife will he accord, the inft in thrall to fee.

25 But God shall cast them depein pit, that thirst foz bloud alwayes:

he will no guilefail manpermit to live out halfe his dayes.

26 Chough such bequite destroid & gone in the D Lord & trust:

I shall depend thy grace boon, with all my heart and lust.

Miserere mei. Pfal. Lvi. T. S.

Dauid being brought to Ach:s the king of Gath. 2. Samuel. 21.12. complaineth of his enemies, demaundeth succour, trusteth in God and promise the performe his vowe, which was to prayle God in his Church.

Sing this as the Lamentation.

H Auemercy Lozd on me I pray, for man would me deuoure: De fighteth with me night and day.

mo troubleth me each houre. Mine enemies dayly enterprise, to swallow me outright: so sight against me many rise, O thou most hie of might.

when they would make me mokafraid with boakes and brags of pride: multin the alone for aide, by the I will abide.

hods promife I do mind and prayle D Lord I flicke to thee:
honot care at all allayes, what flesh can do to me.

phatthinges Jepther did or spake her wielt them at their will: wall the counsell that they take, whow to worke metal. They all consent themselves to hide dokwatch for me to lay: he side wake my life away.

shall they thus scape, on inschief set thou God on them wilt frowne: with mot let, with not let, with mot let, with mot whose whole kingdomes down. Chouselt how of they make me set indon my teares dost looke: when in a glasse by thee, and write them in a glasse by booke.

then I do call byon thy name, whose away do fart: well perceive it by the same, but God doth take my part. Iglozy in the word of God, by aile it Jaccozd: will declare abroad

12. 30d

din

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the

114 Plalme Lvii, thepromile of the Lord.

er I truft in God, and pet I lap

The Lord he is my helpe and flay,

12 I will performe with hart to free, to God my bowes alwayes:

and I D Lord all times to the, will offer thanks and pragle.

and keepe my feete bpzight:

That I befoze thee may alcend,
with such as live in light.

Miserere mei. Psal. Lvii.

Dauid in the defert of Ziph, betrayed by the inhabitants, and in the fame caue with Saul, calleth varo God with full confidence that hee will performe his promise, and shew his glory in heaten and earth against his cruell enemies. Therefore hee rendreth lade and praises

Sing this as the 44. pfalme.

Take pitty for thy promife fake, bane merey Lord on me:

For why my foule both her betake, buto the helpe of the.

2 Within the fhadow of thy wings, I fet my felfe full fall:

Cill mischiefe malice and like thinges, be gone and ouerpast.

3 I call byon the God most hie, to whome I sticke and stand:

I meane the God that will fand by, the cause I have in hand.

4 From heaven he hath fent his aide to faue me from their spight:

Chat to benoure me hane affailde: big mercy truth and might.

5 3

Pfalme Lviil
Is mylife with Lions fell,
allet on weath and ire:
with such wicked men Idwell,
hatfret like slames of fire.
their teeth are spears and arrows long
wharpeas I have seene:
hy wound and cut with their quicke
like soods and weapons keen (tong.

het by and thew thy felfe D God, hone the heavens bright: witthy praise on earth abroad, hymaicity and might. They lay their nets and do prepare, upivic cave and pit: when they think my soule to snare but they are failen in it.

in the Spheart is fet to land the Lozd, whim Jispalway:

and him Jispalway:

him Jispalway:

him him Jispalway:

him him Jispalway:

him him Jispalway:

him Jispalway:

him Jispalway:

him him Jispalway:

h

Imong the people I will tell, he godnes of my God: when his prayle that both excell, he heathen land abroad. his mercie doth extend as farre, whenens all are hie: which as hie as anie star, hat handeth in the star.

hat forth and thew thy felfe D God, bout the heavens bright:
with praise on earth abroad, hy maistic and might.

K 3

Si vere vtique. Pfal. Lviii. I. H.

Hee describeth his malitious enemies Saules flaterers, who ferm and openly fought his definition from whome her appealed Gods judgement, the wing that the just thall rejoyce at the puri ment of the wicked to Godyglory.

Sing this as the 4t Pfalme.

Y tulers which are put in trust to indge of wzong and right: Beall pour indgements true and inft,

not knowing med or might.

2 Map in pour bearts pou marke & mule in milchiefe to confent:

And where pou thould true fuffice ble. pour hands to bribes are bent.

3 The wicked fort from their birth day, have erred on this wife:

And from their mothers wombe alway, baue bled craft andlies.

a In them the poplon and the breath, of ferpents did appéate:

Vealike the Adder that is deafe and faft both ftop his eare.

Because he will not heare the boyce, of one that charmeth well:

Do though he were the chiefe of choice and did therein excell.

6 D God breake thou the teth at once, within their mouth throughout:

The tusks that in their great chambones. like Lions whelps hang out.

7 Let them confume away and walt, as water runth throughout:

The thafts that they do floote in halt, let them be broke in flight.

3 As frailes do wast within the shell and bnto fime do runne: As one before his time that fell

and

aled

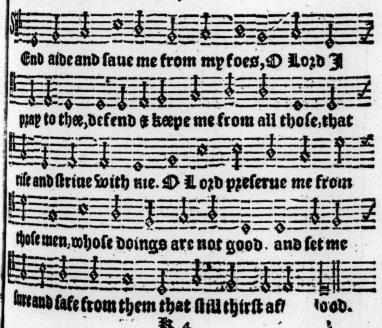
Pun

before the thornes that now are youg to bushes big shall grow:
thestormes of anger waxing strong,
shall take them ere they know.
The inst shall top it poth them good,
that God doth bengeance takes
subthey shall wash their feet in bloud,
of them that him forsake.

n Chen shall the world shew forth ftel that good men have reward: with a God on earth doth dwell, that suffice doth regard.

Eripe mc. Pfal. Lix. I. H.

midingreat danger of Saul, who went to flay him in his bed, de dresh his innocencie and their fury, praying God to destroy all milicious finners, who live for a time to exercise his people, but inteendeonsume in his wrath to Gods glorie, for this he singeth payeto God assured of his mercy.



13

1

3 for loe they waite my foule to take, they rage against me still:

yea for no fault that I did make,

I neuer did them ill

when I no whit offend:

Brile and laue me from their fnare and fee what they entend:

5 D Lord of hoaftes of Ifraell, arife and ftrike all lands:

And pitty none that do rebell, and in their mischiefe frands .

At night they ftir and fæke about, as hounds they houle and grin:

And all the Citty cleane throughout, from place to place they run.

7 They speake of me with mouth alway, but in their ligs are swoods:

They greed my death, and then would fay what none both heare our words.

8 But Lord thou halt their ways espide and laught thereat apace:

The heathen folke thou shalt derive, and mocke them to their face.

D Lozd doth come of the: (fland, MPr God beis my helpe at hand,

a fost offence to me.

in great aboundant ftill:

That I may lee my foes in cale, fuch as my heart both will.

11 Destroy them not at once D God, leaft it from minde fall:

But with the firength drive them abroad and ne tolume them all.

13 £01

is for their ill wordes & truthles tong confound them in their pride:

Cheir wicked oathes with lies & wrong, let all the world deride.

consume them in thy weath D Loed that nought of them remaine.

Chat men may know theoughout the that Jacobs God both raigne. (world as dogs they grin and crie: throughout the streets in encry place, they run about and spie.

but let them not be fed:
for find a house wherein they may,
be bold to thrust their head.
Is But I will shew thy strength abroad,
thy goodnes I will praise:
for thou art my befonce and aide,
at næde in all assaies.

of Chou art my Arength thou halt me O Lord I and to thee: (Itaid Chou art my fort, my fence and aids, a louing God to me.

Deus rep elisti. psal. Lx. I. H.

Muidnew king ouer Iudah after many victories, sheweth by enidentlignes that God elected him King, assuring the people that
God will prosper them it they approue the same, after he prayeth
mo God to finish that which he hath begun.
Sing this as the 50 psalme.

Olozd thou dialt by cleane forfake, and scattered the abroad: but great displeasure thou didstake, returne to by D God.
Thy might did move the land so sore, that it in sunder brake:
The hurt thereof D Lozd restore,

5 with heavy chance thou plaguest thus, the people that are thine:

And thou halt given buto be, a dinke of deadly wine.

4 But pet for fuch as feare thy name, a token thall enfue:

That they may triumph in the same, because thy word is true.

5 So that thy might may keepe and fane thy folks that favour the:

That they thy helpe at hand may have, D Lord grant this to me.

6 The Lord did speak from his own place this was his toifull tale:

3 will divide Sichem by fpace. and mete out Succothe bale.

7 Gilead is giuen to my hand, Abanalles mine befide:

Ephraim the ftrength of all my land, my land both Juda guide.

8 In Moab will I wath my feet, ouer Edom throw my fhooe:

And thou Palestine oughtst to sake, for fauour mebnto.

9 But who will bring me at the tide buto the Cittle Arong:

D; who in Gome will me guide, fo that I go not wrong.

thy folke, their lands and coalts:

Dur wars in hand thou woulds not take not walke among our hoalts.

11 Give aide D Lord, and be relieue, from them that he distaine: The

psalme Lxi.

Chehelpe that holtes of men can gine,

it is but all in baine:

12 But through our God we fhall haue to take great things in hand: (might he will tread bown and put to flight.

all those that the withstand.

Exaudi Deus. Pfal. Lxi. 1. H.

Whether he were in danger of the ammonites, or pursued of Abfolonhere he cryeth to be delivered and confirmed in his kingdome.promising perperuals prayles.

Sing this as the 48 .Pfalme.

R Egard D Lozd for I complaine, and make my futeto the Let not my woods returne in baine but que an eare to me.

from of the coaftes and btmoft parts.

of all the earth abzoab:

In griefe and anguilh of my hart, Teric to the D Bob.

Ilpon the rocke of thy great power, mp wofullmind repofe:

Thouart my hope my fort and tower, my fence against my foes

4 Within thy tents, Niuft to dwel for euer to endure:

Under thy winges I know right well, I hall be fafe and fure.

s Che Lord doth my defire regard and doth fulfill the fame:

with godly gifts doth he reward, allthose that feare his name.

Che king thall be in wealth maintain, and so prolong his dates:

Chat he from age to age Chall rafgne, for evermoze alwayes.

7 Chat he may have a dwelling place, befoze the Lozd fozage:

Diet thy mercy, truth and grace, befend me from becay.

8 Then thall I ling for ever fill, with praife buto the name:

Chat all my bowes I mayfulfill, and dayly pay the fame.

Nonne Deo Pfal. Lxii.

Dauid declareth by example and name of God, that hee & al people must trust in God alone, seeing that all without God gotth to nought, who onely is of power to saue, and that hee rewardeth man according to his workes.

Sing this as the 61. pfalme.

My fonde to God thall gine god bade, and him alone entenb:

For why my health and hope to fperbe, both whole of him depend.

for he alone is my defence, my rocke my health, my aide:

he is my flay that no pretence, thall make me much bismaid.

3 D wicked folke how long will ye, ble craftefure pe muft fall:

for as a rotten bedge vebe, and like a tottering wall.

4 Whome God both lone ye let alwaics to put him to the worle:

ye loue to lye, with month to praile, and yet your heart both curle.

5 Yet ftill my foule both whole bepend, on God my chiefe eeftre:

from all falle feates me to befend, none but him I require.

6 he is my rocke, my Arengthand tower, my health is of his grace:

the both support me that no power, can move me out of place.

7 God is my glozy and my health,

123

Psalme Lxiii.

my foules bette and luk: Myfort, my trength, my fray, my wealth God is my onely trust.

pe folke with one accord: per folke with one accord: poure out your hearts to him and fay.

our truft is in the Lozd.

on ballance but a fleight:

with things most baine bo them compare for they can keepens weight:

10 Crust not in wrong, robbery of Realth let baine belights be gone:

Chengh gods well got flow in with fet not your hearts thereon. wealth,

n Che Lord long Ance one thing did tell, which here to mind I call:

hespake it oft, I heard it well, that God alone doeth all.

1: And thou D Lozdart good and kind the mercy doth exceed:

ho that all forts with the shall find, according to their need.

Deus Deus meus. Pfal. Lxiii. T. S.

Danidaster his daunger of Ziph, giueth thankes to God for his wonderfull deliuerance. in whose mercies he trusteth, euen in the midstof misery, prophecying the destruction of Gods enemies, and contrariwise happines to all them that trust in the Lord. 1. Sam. 3.

Sing this as the 44.pfalme.

O God my God I watch betime, to come to the in halte: for why my foule and body both bothirk of the to take.

2 And in this barren wildernes, where waters there are none:

My fielh is parche for thought of the log the I wilh alone.

2 Chaf

Pfalme Lxiii.

124 . Chat I might fee pet once againe. the glozy, frength and might:

3s I was wont it to behold, within thy Templebright.

3 for why?thy mercy far furmounts, this life and weetched dapes:

My ling therefoze thall que to the. duebonour land and prarfe.

4 And whileft I line, I will not faile to morthin the alway:

And in thy name I shall lift bo. my hands when I do pray.

Ap foule is filde as with marrow which is both fat and fwete:

My mouth therefore thall and fuch fonce as arc foz mæ molt mæt.

6 when as in bed I thinke of thee, and the all the night tide:

7 for binder couert of the winges thou art my toyfull quide.

& App foule both furely flicke to thee, thr right hand is my power:

and those that fæke my foule to ftrop, them beath shall sone benoure.

10 The fword thall them beuoure echone their carcafes shall feed:

The hungry fores, which do runne, their pray to fæke at næd.

11 Cheking and all men fhall reioice that bo profelle Bods word:

for lyers mouthes thall then be ftopt, which have the truth diffurbo.

Exaudi Deus. Plal. Lxiiii. I.H.

Dauid prayeth against falle reports and flanders, he declareth their punishment and dettruction, to the comforte of the just and the glory of God.

Psalme Lxiiii.

Sing this as the 35. pfalme,

Note but omy boyce give eare,

with plaints when I do pray.

Indrid my life and loule from feare,

offoes that threat to flay.

Defend me from that fort of men,

which in deceits do lurke:

Indrom the frowning face of them

that all ill feates do worke.

they hower their tong as we have feene, men whet and tharpe their fwozds: they thoote abzoad their arrowes keene I meane most bitter wozds. With prinysleight shoot they their shafts the byzight man to hit: theins bowares to strike by craft, they care or feare no whit.

A wicked worke they have decreede in counsell thus they crie: lable deceit let us not dread, what? who can it espie what? who can it espie all times within their heart: they all consult what feates to ble, each doth invent his part.

But petall this shall not anaile, when they thinke least boon: with his barts shall sure asaile, and wound them enery one. Their craft and their fill tongs with all shall worke themselves such blame: that they which then behold their fall shall wonder at the same.

then all that fee that know right wel, that God this thing hath wrought: mpraise his witty works and tell what Mhatheto passe hath brought.

10 Per shall the inst in God recore, still trusting in his might:

So shall they soy with mind and boyce, whose heart is pure and right.

Te decet hymnus. Pfal. Lxv. N.

A thankinging voto God by the faithfull, who are fignified by son and lerusalem, for the chusing, preservation, and government of them, and for the plentifull blessings powred forth vpon all the earth.

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Sing this as the Lamentaion.

I By prayle D Lord alone doth raignt, in Sion thine con hill:

Their bowes to the they do maintains and their behelts fulfill.

2 Foz that thou doest their praiers heare and dost thereto agree:

The people all both farre and neare, with fruite thall come to the.

3 Dur wicked life to farre exceedes, that we should fall therein:

But Lord forgine our great miloedes, and purge be from our finne

Whe man is bieft whomethou dod within the course to dwell: (chule

Thy house and temple he shall ble with pleasures that excell.

, Dfthy great iuflice heare D God, our health of the both rife:

The hope of all the carth abroad, and the sea coasts likewis.

6 with firength thou art belet about and compast with thy power:

Thou makest the mountaines strong and to stand in everie shower. (Bous

7 The fwelling feasthon bolt allwage and

end make their streames full stil:
thou rock restraine the peoples rage,
and rule them at thy will.
The folke that dwell full far on earth,
shall dread thy signes to see:
which morne a cuening with great mirth
do passe with prayle to the.

in and thirstie earth is chopt and drie, and thirstie more and more:
the with thy drops thou dost apply, and much encrease her store.
The floud of God both onerslow, and so doth cause to spring: the sort and corne which men do sow, for he both guide the thing.

nwith wer thou doelt her furrowes fill, whereby her clods do fail: thy drops to her thou doelt distill, and bielle her fruit withall whou deckst the earth of thy god grace with faire and pleasant crop: thy drops distill their dewes apace, great plenty they do drop.

whereby the defert shall begin, full great encrease to bring? the little hils do toy therein.

much fruit in them shall spring.

In places plaine the slocke shall seed, and coner all the earth the ballies with corne shall so exceed, that men shall sing for mirth.

Iubilate Dco. Pfal.Lxvi. I. H.

thorneth to prayle the Lord for his wonderful I works. hee ferth forth the power of God to affray rebels, and she weth Gods sery in Israel, and proudkethall men to seare and prayse his time. Y men on earth in God reiopce, with praise set forth his name:

Extoli his might with heart and boyce, give glozyto the fame.

2 How wonderfuil D Lozd, faype, in all thy works thou art:

Thy foes for feare do læke to thee, full fore against their heart.

3 Almen that dwell the earth throughout do praise the name of Gob:

The land thereof the world about, is the wo and fet abroad.

4 Wisfolke behold, come forth and læ, what things the Lord hath wrought

Marke wellthe wondzous works that he for man to palle hath brought.

s He laid the sea like heaves on high. therein a way they had:

On fote to palle both faire and die. whereof their hearts were glad.

6 His might doth rule the world alway, his eyes all things behold:

All such as would him disebey, by him shall be controld.

ye people give buto our God, buc land and thanks alwayes:

with ioyfull boice declare abroad, and fing but o his praise.

8 Which doth endue our foules with life and it preferue with all

He stayeth our fecte, so that no strife, can make be stip of fall.

9 The Lord both prone our deeds with fire if that they will abide:

As workmen do when they delire,

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to have their mettals tride.

11 Although thou fuffer vs to long.

12 in pailon to be calt:

130 there with chains and fetters strong
to lye in bondage fast.

The fecond part.

I dithough I say thou suffer men,
on be to ride and raigne:
though we through sire and water runne
of very griefe and paine.
by the same thou dost of thy good grace,
dispose it to the best:
whitingest be into a place,
to live in wealth and red.

idato thy house resort will, to offer and to pray:
to offer and to pray:
there I will my selfe apply,
my howes to there to pay.
The bowes that with my mouth I wall my greife and smart: (spake, bowes I say which I bid make, molour of my heart.

burnt offrings I will give to the, of Dien fat and Bams:

mother facrifice shall be,
of Bullocks, Goates of Lambes.

Come forth and hearken here ful some
allye that feare the Lozd:
but befor my pose soule hath done,
by you I will record.

full oft I call byon his grace, his month to him doth crie: whom my tongue make speeds apace, what I feels my heart within, whiched works recover:

[[] hapedelight to sinne,

130 Pfalme Lxvii.

19 But farely God my bopce hath heard, and what I do require:

My prayer he both wellregard, and granteth my defire.

20 All prayle to him that hath not put, noz call me out of mind:

Por pet his mercy from me thut, which I do euer find.

Deus miferea ur. Pfal. Lxvii. I.H.

A fweet prayer for the faithfull to obtains the fauour of God, and to be lightned with his countenance to the end that his way and sudgements may be known throughout the earth reioyeing that God is governour of all nations.

Sing this as the 25.pfalme.

Hade mercy on be Lord and grate,

the brightness of thy face.

2 That all the earth may know, the way to godly wealth,

And all the nations on a row, may factly fauing health.

3 Let all the world D God.
give prayle buto thy name:

D let the people all abroad, extoll and laud the fame.

4 Throughout the world fo wide, let all recopce with inerth:

for thou with truth and right dolt guide the nations of the earth.

s Let all the world D God, give praise buto the name:

Dietthe people all abroad, excoli and laud the fame.

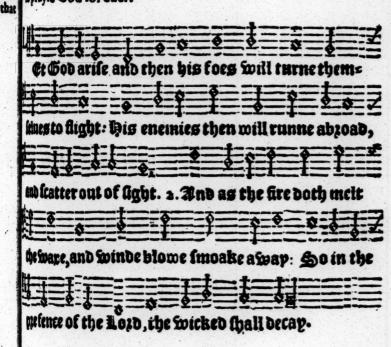
6 Chen fhall the earth encreafe, great Roze of fruit fhall fall:

when our God the God of peace, hall blette by eke withall.

food thall be bleffe I fay, and then both farre and neare: the folke throughout the earth alway, of him thall frand in feare.

Exurgat Deus. Pfal. Lxviii. D S.

minspressent the wonderful mercies of God to wards his people
shoby all meanes and most strange for declareth himselfeto the
sods Church therefore by reason of his promises, grace & victoin, excelleth all worldly things. Wherefore all men are moued
uprayse God for euer.



but righteous men before the Lord, hall heartely retopce: the hall be glad and merry all, and chearefull in their boice. Sung praile, sing prayle but the Lord who rideth on the skie: the same of Jah our God,

and

5 The same is he that is abone, within his holy place:

That father is of fatherlelle, and indge of wisdowes cale.

6 Houles he gives and illue both, buto the comfortielle:

He bringeth bondmen out of thrall, and rebels to diftreffe.

7 When thou didft march befoge thy folk, the Egyptians from among:

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Ind broughtest them through wildernes that was both wid and long. (downe

8 The earth did quake, the raine pourde heard were great claps of thunder:

The Mount Sinai thoke in fuch fort, as it would cleave a funder.

9 Thine heritage with drops of raine, aboundantly was walkt:

and if to be it barren wart, by thee it was refresht.

thou half preparde that place:

Ind for the pare thou does prouide, of thine electrical grace.

The fecond pare.

to magnifie his name:

When as the people triumph make, and parchalebrute and fame

12 For puillant kings for all their power, thallflie and take the foyle:

And women which remaine at home, thall helpe to part the spople.

your hue thall passe the doue:
Whose wings and feathers same to have,
Giner

Psalme Lxviii.

ther and gold aboue.
when in this land God shall triumph,
ouer kings both hie and low:
hen shall it be like Salmon hill,
as white as any snow.

though Balan be a fruitfull land, and in height others palle: his sion Gods most holy hill, both farre excell in grace. I why brag pe thus ye hils most hie, and trape for pride together? the hill of Sion God both love, and there will dwell for ever.

of warriours god and strong:
he lood also in Sinai,
is present them among.
Thou didt D Lood ascend on hie,
and captine led them all:
thich in times past thy chosen socke,
in prison kept and thrall.

Mondated them tribute for to pay, and such as did repine:

Chou did t subdue that they might dwell, in thy temple divine.

n thy temple divine.
n Row prayled be the Lord for that,

he pourth on bs fach grace: from day to day he is the God, of our health and folace.

The third part.

"Heisthe God from Whome alone, faluation commeth plaine:

his the God by Whome we scape, all dangers death and parts.

Thus God will wound his enemies head and breake the hairy scalpe:

Ithus foot with their wickednesse,

1 4

conti=

234 Psalme Lxviii. continually doth walke.

23 From Balan Will I bring laid he, my people and my thepe:

And all mine owne as I have done, from danger of the depe.

of those that hate my name:

And dogs shall have their tongs imbande with licking of the same.

25 All men may le how thou O God, thine enemies dolt beface:

And how thou goelt as God and king, into thy help place.

26 The fingers gee befoze with top, the Mintrels forlow after:

And in the midit the damfels play. Soith Cimbrels and with Caber.

27 Row in the congregation,

D Ifrael praife the Lord:

And Jacobs whole policrity, give thankes with one accord.

28 Cheir chiefe was little Beniamin, But Juba made their hoaft:

With Jabuion and Mepthalun, which dwell about their coaft.

29 As God hath ginen power to the, D Lord make firme and furc:

The thing that then halt brought to palle for ever to endure.

30 And in thy Cemple gifts will wee, giuc bnto the D Lord:

for thine buto Jerusalem, sure promise made by word: The second part.

3 1 Yea and frange kings to be subbude, thall do like in those dayes:

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Pfalme Lxix.
Immeneto the they shall present,
their gifts of land and praise.
Their Calues and Buls of might:
Indeause them tribute pay and daunt,
all such as some to fight.

Then shall the Lords of Egypt come, and presents with them bring:
the Mores most black shall stretch their but their Lord and King. (hands, therfore pe kingdomes of the earth, give praise but the Lord:
Imp Plaimes to God with one consent thereto let all accord.

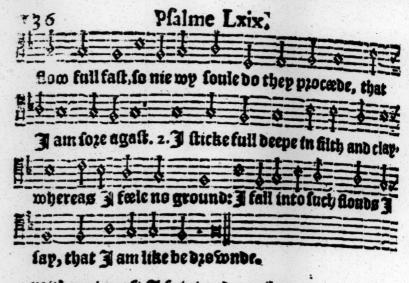
11 Who though he ride and ever hath, above the heavens bright:
In by the fearfuli thunderclaps, men may well know his might.
If Therefore the Arength of Afrael, ascribe to God on his:
Whose might and power doth far extend, about the cloudy skie.

37 D Lood thy holinelle and power, is dread for evermore: the God of Alrael gives he ftrength, payled be God therefore.

Chiltand his elect figured in Davids reale and anguish, the malious crucks of whose enemies and their punishment. I entas and
such traytors noteth who are accursed. Then gathereth he couagein afflictions, and offereth prayses to God, which are more ac
esptable to God then all facrifices. Finally he doth provoke all
seatures to prayses, prophecying of the kingdome of Chist, &c
building of Inda, where all the faithfull and their seed shall dwell
for ever.

due me D God, and that with speede, the waters

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my throate is hoarle and quaile, my throate is hoarle and dre:
With looking oft my light doth faile, for helpe to God on hie.

4 My foes that guiltleffe do oppreffe,

app foes that guiltlelle do oppresse, my foule with hate, are led:

In number fure they are no leffe, then haires are on my head.

s Though for no cause they bere me sore they prosper and are glad:

They do compell me to reftoze, the thing I never had.

6 What I have done for want of wit, theu Lord all times canst tell:

And all the faults that I commit, to thee are knowne full well.

7 D Lord of hoalts defend and keeps, all those that trust in the:

Let no man fail or thrinke away, for ought that chanceth me.

8 It is for the and for thy fake, that I doe beare this blame

In fright of the they would me make, to hide my face for thame.

9 Mg

Pfalme Lxix.

My mothers fonnes my brethren all, forlake me on a row:

Indas a Branger they me call, my face they will not know.

my that it doth pine me much:

the checks and taunts at the to heare, my bery heart both grutch.

The second part.
It Chough I do fast my selb to chast,

yea if I weepe and mone: yet in my teeth this geare is call, they palle not thereupon.

12 If I for griefe and paine of heart, mlackcloth ble to walke:

then they anone will it pernert, thereof they tell and talke.

13 Both hie and low and all the throng, that At within the gate:

Chephane me ever in their tongue, of me they talke and prate.

tiche drunkards which in wine belight, it is their chiefe paltime:

They feeke which way to worke me fpite of me they fing and rime.

15 But the the while D Lozd I pray, that when it pleaseth thee:

forthy great truth thou wilt alway, lend down ethine aide to me.

16 plucke thou my facte out of the mire, from drowning do me kæpe:

from such as owe me weath and ire, and from the waters deepe.

17 Least with the waves I should be and depth my soule denour (drownd Indithat the pit should me confound, and shut me in her power.

138 Plalme Lxix.

as thou art god and kind:

And as thy mercy is most beare, Lozd have me in thy mind.

nor turne thy face away:

3 am oppreft on euery fide, orth hafte gine eare I fay.

20 D lozd bues mp foule dam nigh.

Because of their great traranny, acquite me crom my foes.

The third part.

21 Chat I abide rebuke and fhame, thou knowell and thou canft tell-

for those that leke and works the same, thou feelt them all full well.

32 When they with brags do breake my Teeke for helve anone: (heart,

But find no friends to ease my lmart, to comfort me not one.

23 But in my meate they gave megall, too cruell for to thinke:

And gave me in my thirst withall, strong benegar to dunke.

2 4 Lord curne their table to a fuare, to take themselves therein:

Ind when they thinke full well to fare, then trap them in the gin.

25 And let their ereste barke and blinde, that they may nothing læ:

250 to downetheir backes do them binde, in the aldome for to be

26 Poure out thy wanth as hoteas fire, that it on them mae fall:

Let the dispirature in thine ire, take hold been them all.

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not their to be their house districe, their ofspring eke expelithat none thereof possesse their place, not in their tents do dwell.
If thou doest strike the manto tame, on him they ite full soze.
Indif that thou do wound the same, they seeks to hurt him more.

Then let them heave by milchiefe still lith they are all pervert:

that of thy favour and good will, they never have a part.

10 Ind ball them cleane out of the booke of life, of hope, of trust:

Chat for their names they never looke, in number of the inst.

The fourth part.

11 Chough I D Lord with was & griefe have beene full fore opprest.
Chy belpe shall give me such reliefe,

that all thall be redzeft.

p Chat I may give thy name the prayle and thew it with a fong:
I will extoll the fame alwayes, with bearty thanks among.

1) Withich is moze pleasant but thee, such mind thy grace hath bozne:
Chen either Dre oz Calfecan be, that hath both hoofe and hozne.
14 Withen simple folke ha this behold.

14 MUhen ample folke bo this behold, it hall reiopce them fure:

Myethat læke the Lozd behold, your life for ape shall dure.

If for why the Lord of hoalts doth hear the poore when they complaine: his prisoners are to him full deare, he doth them not distance.

36 Where

140 Pfalme Lxx.
39 Wherefore the skie and earth belowe,
the sea with floud and Areame?
His prayle they shall declare and shew,
with all that live in them.

and Judacs City build:
Much folke pellellion there shall haue,
her frætes shall there be filde.

38 Her fernants feede that keepe the fame, allages out of mind:

38 And there all they that love his name, a dwelling place shall find.

Deus in adiutorium. Pfal. Lxx. 1.H.

He prayeth to be right speedily delivered, his enemies to bee albay

med, and all that seeke the Lord shall be comforted.

Sing this as the 72. Pfalme.

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O God to me take hede, of helpe I the require:

D Lord of hoafts with halte make fpæde, helpe helpe I the delire.

2 With hame confound them all, that leeke my foule to fpill:

Bebuke them backe with blame to fall, that thinke and with me ill.

and seeke to works me thane:

And at my harme do laugh and crie, fo fo, there goeth the game.

4. But let them toyfull be, in thee with top and wealth:

which onely trust and seeke to the, and to the sauing health.

f Chat they may fay alwayes. in mirth and one accord: All glezy, honour, laud and praile,

be ginen to the D Lozd.

6 2But

But I am weake and poze, come Lozd thine aide I lacke: then art my flav. and helpe therefoze, make speede and be not flacke.

Int: Domine. Plal. Lxxi. I. H.

Reprayeth in faith, established by promise, and confirmed by the

word of God from his youth, to bee delivered from his wicked

addraed Sonne Absolon with his confederacy promising so bee

makfull therefore.

Sing this as the 46.Pfalme.

My Lozd, my God in all distresse, my hope is whose in thee:

Then let no shame my foule oppresse not oncetake hold of me.

Is thou article defend me Lozd, and rid me out of dread:

Since are and to my sute accord, and send me helpe at neede.

for aideall times reloct:
Chypromile is to helpe alwayes,
thou art my fence and fort.
Saue memy God from wicked men,
and from their Arength and power:
from folke britist and eke from them,
that cruelly denour.

thou art the stay wherein I trust, thou koed of hoasts art he: I was from my youth I had a sust, still depend on thee.

Thou has me kept even from my youth and I through the was borne: wherefore I will thee praise with mirth both evening and at morne.

1 Asto a monister seldome seene, much folde about me theong:

142 Pfalme Lxxi.

But thou art now and fill haft beine, my fence and aide fo ftrong.

8 Wherefore my mouth no time that lacke thy glory and thy prayle.

And the my tongue thail not be flacke, to honour the alwayes.

9 Refuse me not D Lozd Isay, when age my lims both take:

And when my ftrength doth walt away, bo not my foule fogla e.

to Among themselves my foes enquire, to take methough deceit:

Ind they against me do conspire, that for my soule laid wait.

ti Lay hands and take him now they laid for God from him is gone:

Dispatch him quite for to his aide, awis therecommeth none.

12 Do not absent the lefte a way,

But that in time of griefe thou may, with halte gine helpe to me.

all those that seke my life:

Oppresse them with rebuke also.
that faine would worke me fteife.

14 But I will patiently abide, thy helpe at all affaces:

Still more and more each time and tide, will fet forth thy praise.

that daply helpe doth fend:

But of thy benefits D Lozd, I know no count noz end.

16 Pet will I go and læke forth one, with the good helpe D God:

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Plalme Lxxi. planing health of the alone, where and let abroad.

forof my youth thou takest the care, and does instruct me stil:
Inclose thy wonders to declare,
Thave both mind and will.
Ind as in youth from wanton rage,
thou dids me keepe and say:
Takeme not but o mine age,
buill my head be gray.

The third part.
That I thy strength and might may without hat now be here: (shew what our sed, thy power may know, hreafter many a yeare.
O lood thy instice both exceede, thy doings all may see:
I works are wonderfull indeed, who is like to thee.

Thou made me fæle afflictions fore, and rethou did me faue: whou did helpe and eke reftore, and took me from the grave.

Indition mine honour did correale, and dignity maintaine:

whou did helpe me and reftore, and comforth me againe.

Cheefoze thy faithfulnes to praise, I will both luce and ang: Tharpe shall found thy laud alwayes, D Israels holy king.

Of mouth wil roy with pleasant voice when I shall ang to thee:

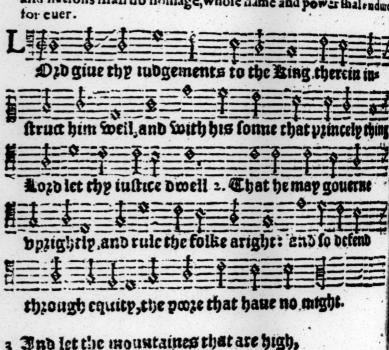
where youle shall much recorce, to thou hast made me free.

Motong thy byzightnes thall found,

Pfalme Lxxii.
and speake it dayly still:
for griefe and shame doe them confound,
that sought to works me shame.

Deus indicium. Pfal.Lxxii.I.H.

Gods kingdome by Christ is represented by Salomon, vader whome shall be righteousnes, peace, and felicity, under whom all kinger and nations shall do homage, whose name and power shalendure for ever.



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3 Ind let the mountaines that are high, buto their folke gruepeace:

Ind ekelet little hilles apply,
in ruftice to encrease.

4 Chat he may helpe the pope, with aire and make themistrong: Ind eke destroy for enermore, all those that do them wrong.

sand then from age to age shall they, regard and feare thy might: So long as Sunne doth shine by day, or clathe Moone by night.

Pfalme Lxxii. lood make the King buto the iuft. like raine to fields new mome: bolike the brops that lay the built, and fresh the land new fowne.

theint hall flourish in his time. me and all shall be at peace: es limithe mone thaliteaue to prime, we waste change and to encrease. he halt be Lozd of Sea and land. from those to those throughout: wfrom the flouds within the land, through all the earth about.

7

thepeople that in desert dwell, Mallhis enemies that rebell, herarch and buft shall licke. the Lord of all the Alles thereby, prat gifts to him shall bring:
kkings of Saba and Frabie, gine many a coftip thing.

The second part. Mkings that fæke with one accord, whis god grace to fand: wall the people of the world, hallferue him at his hand. fuhethe nædy fozt both faue, that buto him do call: wete the ample folke that have, whele of men at all.

hetaketh pitie on the page, hat are with neede oppieft: both prescrue them cuer wore, adbung their foule to reft. hhaltedeme their foute from dread, iomitand, from worning, from might: Muchebloud that hey that bleed,

Plalme Lxxiii. 146 is precious in his light.

15 23 ut he shall live and they shall bring, to him of Sabacs Goto:

be thall be houdured as a king. and dayly be extold.

16 The mighty mountaines of this land. of come shall beare such throng:

Chat it like Cedar tres fhali ftand, in Libanus full long.

17 Cheir Citics ehe full Well fhall fpeed. the fruits thereof thall paffe:

In plentie it fhall farre criced, and foring as grone as graffe.

18 for euer they shall praple his name, while that the funne is light:

3nd thinke them happy through the fame all foike thall praife his might.

19 19 :aile pe the Lord of hoafts and fing. to Ifraels God each one:

for he both euerp wondzous thing. vea bee himfelfe alone.

20 And bleffed be his holy name, all times cternally:

That all the earth map prayle the fame, Binen, Binen, fap F.

Quam bonus Deus, Plal, Lxxiii, I.H.

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David teachern that neither the profestity of the vagodly, north athiction of the good ought to difcourage Gods children, but radiet moue them to confider Gods providence, & to reverence his tudgements, for that the wicked vanish away like (moake, &) the godiy enter mo life cuedalting, in hope whereof herefigneth himicifeinto Gour hands.

Sing this as the 77. Pfalme.

How enerit be, get God is god, and kind to Ifraci: And to all fuch as lafely keeps,

Pfalme Lxxiii.
heirconscience pure and well.
yet like a fole I almost slipt,
my feete began to slide:
here I wist even at a pinch,
my steps away gan glide.

for when I faw fuch foolish men,
I grudge and did distaine:
hat wicked men all things should have,
without turmoile of paine.
They never suffer pangs not griefe,
as if death should them sinite:
hat bodies are both stout and strong,
and ever in good plight,

Ind fræ from all adverutie, when other men be shent:
Ind with the rest they take no part,
of plague of punishment,
therefore presumption both embrace,
their necks as both a chaine:
Ind are even wrapt as in a robe,
with rapine and dispaine.

there ease of that even for fat, there exes of times out fart: Indas for worlding gods they have, more then can with their heart.

Their life is most licentious, booking much of the wrong.

Which they have done to ample men, and ever pride arrong.

the heavens and the living Lord, they spare not to blaspheme:

Independent of worldly things, no whitthey do esteme.

The people of God off times turn back to sethete prosperous state:

Indiamost drinke the selsesame cup,

M) 3

and

and follow the fame race.

The le cond part.

11 Bow can it be that thep, fould know or bnderstand:

These worldly things, ance wicked men, be Lozds of Sea and land.

12 fet we may fe hom wicked men. in riches ftill encreste:

Rewarded well with worldly gods, and live in reft and peace.

13 Then Sohy do I from wickednes. mp fantaucrefraine:

And walh my hands with innocents, and cleanfemp heart in baine?

14. And faffer fourges euery bay, as fubica to all blame:

Ind ouery mouning from my youth. fuftainc rebuke and fhame?

14 And Thad almost faid ag they. miliking mine eftate:

Wat that I show my children iudge, as folke bnfoztunate.

16 Chen I bethought me how I might. this matter bnberftand:

But pet the labour was to great, foz me to take in banb.

1 7 Antill thetime I went buto. thy holy place and then:

I bnberftand right perfectly. the end of all thefe men.

18 And namely how theu fettelt them, bpon a flippery place:

And at thy pleafure and thy will. thou boeft them all beface.

19 Then al men muse at this Brang ught to feehow fodenipe

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psalme Lyxini.

they are deftropd, dispatcht, confumde,

and dead to houribly.

much like a dicame when one awakes to that their wealth decay:
thirfamous names in all mens light, that the and palle away.

The third parte

ny mind was much oppress:

and in this point a beaft.

y yetnenertheles by my right hand,

thou holdst me alwayes fait:

4 Ind with thy counsell doll me guide, to glozy at the last.

but the in heaven above:

Indin the earth there is nothing, like thee that I can lone.

of My field and exemp heart both faile, but God both faile mencuer:

footmy heart God is the Arength.
my postion eke for cuer.

17 And locall fuch as the forfake, thou shalt destroy each one: Indthose that trust in any thing,

laung in the alone.
18 Cherefore I will draw neare to God and ever with him dwell:

In God alone I put my trust, his wonders I will tell.

Vtquid Deus. Pfal.Lxxiiii.I.H.

Acomplaint of the destruction of the Church, and true religion vader the name of sinne, and the alters destroyed, but trusting in the might and free mercies of God, by his couenant requires helpe and succour to the glory of his name, the saluation of his poore as slicked servants and confusion of his proud enemies.

M

Sing

Sing this as the 72. Pfalme,

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Why art thou Lozd is long from bs, in all this danger deper why both thine anger kindlethus,

at thine owne palture thepe?

2 Lozd call thy people to thy thought, which have beene thine so long:

The which thou hast redeemd a bought, from bondage soze and strong.

3 have mind I say, and thinke byon, remember it full well:

Thy pleafantiplace and mount Sion where thou walt wont to dwell.

4 Lift bp thp hand and come in haft, and all thy foes deface:

Which now at pleasure rob and waste, within thy holy place.

5 3mid thy congregations all. thine enemics roare D God:

They fet as fignes on every wall, their banners fpread abroad.

6 Us men with ares hew downe trees, that on the hils do grow:

So thine the bils and foozds of thele, within the temple now.

7 The fæling fawde, the carned bordes, the goodly granen frones:

With ares hammers, bils and fwords, they beate them downe at once.

8 Thy places they confume with flame, and ekein all this toyle:

The house appointed to thy name, they rage bowne to the loyle.

9 And thus they said within their heart, bispatch them out of hand:

Chen burnt they bp in cuery place,

Bots

Pfalme Lxxiiii.

Gods houses through the land.
10 yet thou no ligne of helpe dost seud,
our Prophets allare gone.
Cotell when this our plague shall end.
among be thereis none.

In When wilt thou Lord once end this and chase thine enemies strong: (shame shall they alway blaspheme thy name, and raile on thee so long?

12 Why bost withoraw thy hand abacke, and hidelt it in thy lap:

Oplucke it out and be not flacke, to give thy foes a rap.

The lecond part.

13 D God thou art my king and Lozd, and evermoze halt beene:

Yeathy good grace throughout the world for our good elpehath feene.

the feas that are fo deepe and dead, the might did make them drie:

Ind thou didle breake the lerpents head, that betherein did die.

15 Yea thou didd break the heads to great of whales that are to fell:

Ind gauest them the folke to eate, that in the deferts dwell

16 Choumadt a spring with streames to from rocke both hard and hie: (rise and eke thy hand hath made likewise, deperiuers to be drie.

17 Both day and elethenight are thine, by the they were beaun:

Choulett to ferue be with their thine, the light and ekethe funne.

18 Thou bolt appoint the ends & coaltes, of all the earth about:

both fummer heate and winter froffs.

152 Pfalme Lxxv. they hand hath found them out.

19 Chinke on D Lord no time forget, the focs that me defame:

and how the foolith folke are fet, to raile byon the name:

20 Dict no crueli beates denoue, the turtle that is true:

Forget not alwayes in thy power, the pope that much doe rue.

21 Begard thy covenant and beheld, thy foes policile the land:

All fad and darke, fozwozne and old, our realine as now both fand.

22 Let not the ample goe away, with disappointed shame:

But let the pope and needy aye, give prayle but o thy name.

23 Rife Lozd let be by the maintaind, the cause that is thine owne:

Remembring how that thou blasphemde, art by the folish one.

24 The boyce forget not of thy foes, for their prefuming hie:

Is more and more encrealt of those, that hate me spightfully.

Confitebimur ubi. Pfal.Lxxv.N.

The faithfull prayfe the Lord, who shall come to judge at his time, when the ricked shall drinke the cup of his wrath, but the righteous shall be exalted to honour.

Sing this as the Lamentation.

V Dto the God I will give thanks, we will give thanks to the:

Sith the name is to neare beclare, the wondzous works will we.

2 I will bozightly iudge when get, connenient time I map:

The carth is weake and all therein,

777

Pfalme Lxxv.

Join to the mad people fay, beale not so furiously:
Industry the bigodly ones, set not your hornes so hie.
Jaid but them set not by, your raised hornes on hie:
Industry we do with fifte necke, not speake presumptuously.

for neither from the calterne part, nor from the welterne lide:
for from forlaken wildernelle,
protection both proceede.
for why the Lord our God he is,
the rightcous indge alone:
he putteth downe the one, and lets,

7 for why: a cup of mighty wine, is in the hands of God:
Ind all the mighty wine therein, himselfe both poure abroad.
8 Is for the lees and filthy dregs, that do remains of it.
Che wicked of the earth shall drinks, and sucke them every whit.

another in the throne.

of Jacoks God therefore:
Ind will not rease to celebrate,
his prayle for enermore.
In sunder breake the bones of all,
bugodly men will I:
Butthen the hornes of righteous men,
shall be exalted his.

Gloria patri.

to father, Sonne, and holy Choft,

ell thre

Pfalme Lxxvi, all glozy be therefoze:

Is in beginning was is now, and shall be cuermoze.

In Iudea. Plal. Lxxvi. 1 H.

Hereinis described the power of God, and care for the defence of his people, by the destruction of Senacheribs armic, for which the Claithfullare exhorted to be thankfull.

Sing this as the 66. Pfalme.

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TD all that now in Jury dwell, the Lord is clearely knownes his name is great in Ifrael, a people of his owne.

at Salem behis tents hath pitcht, to tarry there a space:

In Sion eke he hath belight, to make his dwelling place.

3 And there he brake both thaft and bow the fword, the speare, and shield:

Ind brake the ray to overthrough, in battell on the field.

4 Chon art moze worthy honour Lozd, moze might in thee doth lie:

Then in the Arongest of the world. that rob on mountaines hie.

5 But now the proud are spoild through and they are fallen on sæpe: (thes,

Chrough men of warre no helps can be, themseues they could not keepe.

6 At thy rebuke D Jacobs God, Soben thou dioff them reproue.

As halfe aleepe their chariots stoode,

7 Foz thou art dreadfull Lord inded, what man the courage hath:

To bide thy fight and do not dread, when thou art in thy wrath? (heard

8 When thou doest make thy judgement

from

kand 3

from heaven through the ground: thmall the earth full fore afraid, in Mence thall be found.

Ind that when thou D God dost stand in modement for to speake:
Colane the afflicted of the land, on earth that are full weake.
The fury that in man doth raigne, that rurne but thy praise:
Treaster Lord do thou restraine, their wrath and threats alwayes.

Make bows and pay them to our God ye folke that nighthim be:

Sing giftes all ye that dwell abroad,

for dreadfulliure is he.

12 for he doth take both life and might,

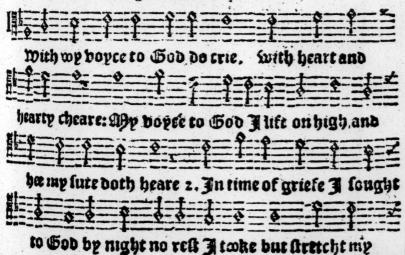
fro a princes great of birth:

Indfull of terror is his fight,

to all the kings on earth.

Voce mea ad Dom Pfal, Exxvii. I.H

David reheart th his great affictions and groupus temptations, whereby he is driven to confider his former confideration, and the course of Gods workes, in the prefer untion of his teruantes, and to be confirmed his faith against these temptations.





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3 when I to thinks on God entend, my trouble then is more:

I spake but could not make an end, iny breath was stopt so fore.

4 Chouholds mine eyes alwayes from that I therewith awake: (reft

with fearc am fo fore opprest, my spech both me forfake.

The dayes of old in mind I call, and oft did thinke boon:

The time and ages that are past, full many yeares agone.

6 By night my fongs I call to mind, once made thy praise to thew:

And with my heart much talke I find, my fpirits do fearth to know.

7 will God faid 3 at once foz all, caft of his people thus:

So that no time henceforth he shall, be friendly buto ber

8 what is his goodnes cleane decaide, for ever and a day?

De ishis promife now belaid, and both his truth becay?

his mercies manifold?

De thait his weath increase so hote, his increices withhold?

10 At last I said, my weaknes is, the cause of this mistrust:

Gods mightiehand can helpe all this, and change it when he lift,

The

Pfalme Lxxvii.

The secondpact.

I I will regard and thinks boon.

the working of the Lord:

fall his wonders paltand gone,

Jaladly will record.

n yea all his works I will beclare, and what he did denife:

so tell his face I will not spare, and the his counsell wife.

ly Chy Sootks D Lotd are all byright, and holy all abroad:

phatonehath Gregth to match the might of the D Lozd our God?

thou art a God that oft dolt thew,

Ind so doest make thy people know, thy bectue and thy power.

15 And thine owne folk thou dolt defend with thrength and thretched arme:

thesomes of Jacob that bescend, and Jacobs feed from barme.

16 The waters Lozd perceived the, the water faw thee well:

Ind they for feare alide did flie. the depths on trembling fell.

17 The clouds that were both thicke and did rainefull plenteously: (blacke,

the thunder in the aircoid cracke, the thaftes abzond did file.

is Thy thunder on the earth was heard, the lightning from above:

With flathes great made men afraid, the earth did quake and move.

19 The wayes within the fea do lie, thy pathes in waters despe:

It nene can there the Reps espie.

158 Pfalme Lxxviii.
10 Chou leadst thy folke byon the land,
as sheepe on every ade.
Chrough Morses and through Arons
thou didst them safely guide. (band.

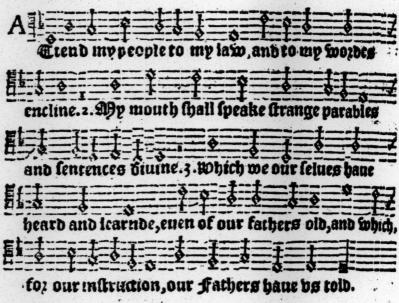
Attendite populi. Pfal. Lxxviii I H.

He sheweth how God of his mercy chose his Church of the poster rity of Abraham, casting in their teeth the rebellion of their facthers that their children might acknowledge Gods free mercies and be arbamed of their perucrteancestors, the holy Ghost hath comprehended, as it were, the summer of Gods benefites, that the grosse people might see in sew words the effect of the whole his stories.

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Ind

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4 Because we should not keepe it close, from them that should come after: Who should Gods power to their race and all his works of wonder. (praise 5 To Jacob he commaundement gaue, how I fract should live: Willing our fathers should the same, but o their children give.

6 That they and their posterity,

Swhich

Pfalme Lxxviii.
they were not spring by tho:
they were not spring by tho:
thous have the kno wiedge of the law,
and teach their sederalso.
That they may have the better hope,
in God that is above:
the not forget to keepe his lawes,
and his precepts in love.

1

and his precepts in lone.
Act being as their Fathers were, redding in Gods light: in would not frame their wicked harts to know their God aright. how went the people of Ephraim, their neighbours for to spoyle: howing their dartes the day of warre, and yet they take the foyle.

ofor whyethey did not keepe with God the covenant that was made: for yet would walke, or lead their lines, wording to his trade.

I but put into obliction, his counfell and his will: wall his works mast magnifique, which he declared still.

The tecondpart.

I What wonders to our forefathers.

In Cappelland within the field,

hat called is Chane is

I he did devide and car the Sea,

that they might palle at once:

Indinate the water Aand as Ail,

wooth an heape of Cones.

thekd them fecret in a cloud, by day when it was bright: lidenthe night when darke it was, with fire he gave them light. If hehake the rocks in widerness,

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Bs plentifull as when the bepthes, bo flow by to the brinke.

that were both drie and hard:

Offuch aboundance that no flouds.
to them might be comparde.

17 Pet for all this against the Lord. their sinne they bid encrease:

And firred him that is most hie, to weath in wilbernesse.

re They tempted him within their harts, like people of miltruft:

Requiring fuch a kind of meate, as ferued to their luft.

19 Saying with murmuration, in their bufaithfulnes:

What can this God prepare for bs, a feaft in wilbernelle?

20 25 chold he ftrake the flony rocke.
and floudes forthwith did flow:

Wut can be now give to his folke, both bread and flesh also?

21 when God heard this he wared wroth ... with Jacob and his feede:

So did his indignation, on Israel process.

The third part.

22 Because they did not faithfully, believe and hope that be:

Could alwayes helpe and succour them, in their necessitie.

2 3 Wherefore he did command the clouds, forthwith they brake in funder:

24 Andraind downe Mannaforthem to a foode of mickle wonder. (eate, 25 When Pfalme Lxxviii.

when earthly men with Angels foode were fed at their request:

and brought in the South west.

nand foule as thicke as fand:

mbire all their tents did fand.

then did they eate ercædingly, and all men had their fils:

himore and more they did delire, to ferue their lufts and willes.

but as the meate was in their mouths his weath boon them fell:

and choice of Alraci.

yet fell they to their wonted finne, and full they did him grieue:

mall the wonders that he wrought,

they would not him believe.

their dayes therefore he ihortened,

and made their honour vaine:

hir yeares did walte and palle away,

with terroz and with paine.

But ever when he plagued them, they fought him by and by:
Remeding that he was their frength their helpe and God most hie.
Though in their mouthes they did but and faiter with the Lord:

(Take:

and flatter with the Lord (glofe, with their tongues, ain their hearts

bilandle enery wozd.

In the fourth pair.
In why their harts were nothing bet whim not to his trade:

Mato keepe of to berforme, he touenant that was made.

£ 2

38 Des

162 Pfalme Lxxviii. 38 Vet was he ftill fo mercifull. when they deferude to bie: That he forgane them their mifbeebe. and would not them beftrop. Yea many a time he turnde his weath. and bid himfelfe abuife: 3nd would not fuffer all his whole. Displeasure to artie. 39 Confidering that they were but flefb. and even ag the wind: Chat palleth away and cannot well, returne by his swine kind. 40 Dow oftentimes in wildernes, did they their Lord proude: How did they move and firre the Lord. to plague them with his froke. 41 Det did ther turneagaine to finne, and tempted God eftione: Defcribing to the holp Lozd, what things they would have done. 42 Bot thinking of his hand and power noz of the day when he: Deliuered them out of the hands, of the fierce enemie. 4: Por how he wrought his miracles, as thep them felues bebeld: In Egypt and the wondersthat, he did in Joan field. 44 Por how he turned by his power, their maters into bloud:

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That no man might receive his drinke, at river not at floud.

45 Por how he fent them fwarmes offices which did them fore amor:

Ind fit their countries full of frogs, which should their land destroy.

Pfalme Lxxviii.

The fift part,
the pot how he did commit their fruites,
but the caterpiller:
to all the labour of their hands,
be gaue to the Grashopper
with hailstones he destroyd their bines
to that they were all lost;
to not so much as wilde figge trees,
but he consumde with frost.

in and pet with hailest ones once againe the Lord their cattell smote:
Inhall their slocks and beards likewise, with thunderbolts full hote.
The cast boon them in his ire, and in his surp strong:
Dipleasure, wrath, and entil spirits, to trouble them among.

othen to his weath he made a way, and spared not the least: but gave but o the pestitence, the man and exethe beast. I bestrake also the sirst bozue all, that by in Egypt came: liball the chiese of manand beast, within the tents of Pam.

he did preserve and keepe:
he did preserve and keepe:
hocarried them through wildernes,
then like a flocke of sheepe.
Hothout all feare both safe and sound,
behrought them out of thrail:
hhreas their foes with rage of sea,
were overwhelmed all.

and brought them out into the coalies, of his owne holy land:
the tothe mount which he had got,

A 3

164 Plalme Lxxviti.

55 3nd he cast out the heathen folke, and bid their land binibe:

Ind in their tents he fet the tribes, of Israel to abide.

56 Yet for all this their God moft hie, they furred and tempted fill-

And would not keepe his testament, not yet obey his will.

57 But as their fathers turned backe, even fo they went altray:

Much like a bow that would not bend, but flip and flart away. The fourth part.

58 And grieued him with their hill altarg with offerings and with fire:

Ind with their Idols behemently, pronoked him to ire.

59 Cherewith his weath began againe.
to kindle in his breaft:

The naughtines of Ifracl, he did fo much bereft.

60 Chen he forlæke the tabernacle, of Dilo where he was:

Right connersant with earthly men, even ag his dwelling place.

61 Then fuffered he his might and power in bondage for to fland:

And gaue the honour of his Arke, into his enemics hand.

62 And did commit them to the fword, with with his heritage:

63 The pong me were denourd with fire, maides had no marriage.

64 And with the sword the priests also, bid perish every one:

And not a widdow left alias

thetr.

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Pfalme Lxxix. here death for to bemone.

In then the Lord began to wake, as one that Clept a time: Indus a valuant man of warre, refreshed after wine.

With Emrods in the hinder parts, he Crake his enemies all: Indust them then but a Chaine, that was perpetuall

h Then he the tent and tabernacle, of Joseph did refuse:
Is so, the tribe of Ephraim, he would in no wife chuse.
If we there is the tribe of Jehuda, whereas he meant to dwell:
Sunthe noble mount Sion, which he did love so well.

6 whereas he did his temple build, both sumptuously and fure:
likeas the earth which he hath made, for everto endure.

70 Chen chose he Dauid foz to ferue, his people foz to keepe

Which he toke by and brought away, even from the foldes of sheepe.

11 Is he did follow the ewes with yong, the Lozd did him advance: Cofede his people Ifrael, and his inheritance.

72 Thus David with a faithfull heart, his flocke and charge did feede:
Ind prodently with all his power, did governe them indeed

Dens venerunt. Pf.1. Lxxix. I.H.

helfraelites complayee to God for the calamities that they
fuffered, when Antiochus destroyed their temple and Citties,
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desiring aide against his tyrannie, least God and religion should be contomned by the heathen, who should see them for taken and perish.

Sing this as the 77. Pfalme.

O God the Gentiles do muade, thine heritage to spoplet Jerusalem an heape is made,

thy temple they deforte.

2 The bodies of thy faints fo dears, abroad to birds are cast:

The fielh of them that do the feare, the beatts denour and walte.

3 Cheir bloud throughout Jerusalam, as water spilt they have:

so that there is not one of them, to lap their bead in grave.

4 Chus are we made a laughing stocke, almost the world throughout:

The enemies at he iest and mocke. Sohich dwell our coales about.

5 Wilt thou D Lozd thus in thine ire, against be ever fume:

And them thy weath as hote as fire, thy folke for to confume.

6 Apon those people poure the same, which did the never know:

All realmes which call not on the name, confume and overthrowe.

7 for they have got the boper hand, and Jacobs feede destroid:

Dis indication and his land, they have laid walte and boide.

8 Beare not in mind our former faultes, with fræd same pitie shew:

And aide be Lozd in all assaults, for we are weake and low.

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The second part.

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10 600 that giueft all health and grace, on be beclare the fame:

peigh not our works our finnes Deface, for benour of thy name.

10 Why shall the wicked still alway

tobsa people dumbe: Juthy reproach reiopce and fap, where is their Bod become?

"Require D Lozd as theu fælt good, befoze our epes inlight: Ofall those folke the feruants bloub. which they fuilt in defuiabt. 12 Receive into thy light in hafte, the clamozs, griefe, and wzong:

Of fuch as are in paifon caft. fullating irons frong.

Chy force and firenath to celcbrate. Lozd fet them out ofband: which buto beath are bestinate. and in their enemies band,

13 The nations which have bin fo bolde. as to blaspbeme the name:

Into their laps with feauen fold. repapagaine the fame.

14 So we thy folke and pafture fpepe, will pragle the cuermoze: Ind teach all ages for to bepe, for the like prayle in flore.

Qui regis Ifrael. Pfal. Lxxx.1.H. Alamentable prayer to God, to helpe the misery of the Church, dehing him to confider the first estate, when his favour shined towards them, that he might finish the worke which he began.

Sing this as the 67.pfa!me. Thou Heard that Israel bost keepe, for the like prayle in store: which leavest Joseph like a thepe:

2 The Lozd I fay, whole feat is let, on Cherubins lo bright.

Shew forth thy feife and bo not let, fend bowne thy beames of light.

3 Befoze Ephreim and Benia nin, Manalles ite like wife:

Co thew thy power do thoube gin, come helpe bs Lord arile.

4 Directour hearts buto thy grace, ... conucrt bs Lozd to thæ:

shew os the brightnes of thy face, and then full fafe are we.

5 Lord Ged of hoaltes of Ilrael, how long will thou I fay:

Against thy folke in anger swell, and wilt not heare them page.

their bread with teares they eat: (beep And drinke the teares that they do wene

in measure full and great.

7 Chou halt be made a very trife, to those that divellabout:

And that our foes bo love a life, ther laugh and left it out.

8 D take bs Lord buto thy grace, convert our minds to the:

Show feath to be thy toyfull face, and we full fafe thall be-

9 from Egypt where it grew not well, thou broughts a bine full deare:

The heathen folke thou didle expell, and thou didle plant it there-

no Thou didle prepare for it a place, and fet her rots full falt:

Chat it bid grow and fping apace,

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and fild the land at laft.

The fecond part.

Il Che hils were covered round about, with thade that from it came:

Ind the the Cedars high and tout.

12 Why then didlt thou her wals destroy her hedge pluckt by thou hast:

Chat all the folke that palle thereby.
thy bine may spoile and waste.

13 The Boare out of the wood fo wild.
doth dig and rot it out:

Che farious bealts out of the field, beuonr it all about.

14 D Lord of hoalts returne againe, from headen loke betime.

Behold and with thy beloe fultaine, this pope bineyard of thine.

whome thy right have hath let:

The same which thou didt love so well,

D Lozd do not fozget.

16 They lop and cut it bowne apace, they burne it eke with fire:

Ind through the frowning of thy face, we perish in thine ire.

17 Let the right hand be with them now, whome then half kept fo long

Ind with the forme of man whome thou, to the half made fo ftrong.

18 Ind to when thou halt let be free, and fauch be from thame:

then will we neuerfall from the, but sall boon thy name.

19 D Lozd of hoasts through thy god convert by buto the: (grace, 25 ebold

Pfaime Lxxxi. Behold be with a pleasant face, and then full safe are we.

An exhortation to prayle God for his benefites, condemning this ingratitude.

Bight and glad in God retopce which is our fight and flay: Be toyfull and lift by your boyce to Jacobs God I say. 2. Pacpare your infruments most meete some toyfull Plalme to sing: Strike by with harpe and lute so sweet, on every pleasant fring.

7

3 Blow as it were in the new Mone, with trumpers of the belt:

as it is bled to be done, at any folemne feaft.

4 Soz this is buto Ifrael, a flatute and a trade:

I law that must be kept full well, which Jacobs God hath made.

Mis claufe with Joseph was decreede when he from Egypt came:

That as a witnes all his feede, though fill observe the same.

6 When God I say had thus preparde, to bring him from the land: whereas the speech which he had heard, be palme Lxxxi. h: bid not buderftand.

7 Ifrom his Moulders tooke (faith he) the burden cleane away: Indicom the furnacequithim free.

from burning bricks of clay.

Dhen thou in griefe didft crie and call,

Tholpe thee by and by:

and I did answere the withall, in thunder fecretly.

yes at the waters of discord, I did the tempt and proue:

Whereas the godnes of the Lord, i with muttering thou didft moue.

ioheare Dmp folke D Ifracl,

and Jassure itthe.
Regard and marke my words full well,
if thou wilt cleave to me.

u Chou shalt no God in the referue, ofany land abroad:

Pop in no wife to bow or ferue, altrange or foresing God.

u Jam the Lord thy God, and J, from Egyst fet the fræ:

Then alke of meaboundantly, and I will give it thes.

But pet my people will not heare, my borce when that I spake:

hor Israel would not obey, but did me quite forsake.

4 Then I ded leave them to their will, in hardness of their heart:

Cowaike in their owne counsellstill, themselves they might peruare.

15 D that my people would have heard. thewords that I did fay:

Ind

Pfalme Lxxxii.

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172 And ekethet Ifrael would regard. to walke within my way.

16 Bow foone would I confound their and bring them bowne full low. (fors

And turne my hand bpon all thefe, that would them ouerthzow.

17 And they that at the Lozd de ra ge. as flaues would feeke him till:

But of his folke the time and age. thall flourish ever ftill.

18 3 Bould have fed them with the crop, and finelt of the wheate:

And made the rocke with hony bion, that they their fils flouid eate.

Deus stetit. Pfal. Lxxxii. I.H.

David declaring God to be prefent with Judges and Magistrates're proueth their partialine and vorighteouines, and exhorteth them to doe juffice, but feeing no amendment, he defireth God to doe justice himtelte.

Sing this as the 77 plalme.

A Mid the prease with men of might, the Lozd himfelfe did fand. Coplead the caufe of truth and right, with Judges of the land.

a Bow long will pou faid he accozd, falle judgement to award:

Ind haue relpea foz loue of meebe. the wicked to regard.

2 Whereas of due pon should befend, the fathericle and meske:

And whenthe poore man doth contend, in indgement infrlie fpeake.

4 If rebe Wile defend the caufe, of poze men in their right:

And rid thenceby from the clawes. oftwente force and might.

But nothing will they know og learn,

in vaine to them I talke:
They will not foe or ought discerne,
but this in darkenede walke.
I for loe, euen now the time is come,
that all things fall to nought:
Indiske wife ia wes both all some,
for gaine are sold and bought.

I had becreed it in my light,
as Gods to take you ail:
Indehilden to the most of might,
forlove I did you call.
That notwithstanding pe shall die,
as men and so decay:
O typants I shall you destroy,
and plucke you quite away.

Ap Lord and let thy firtingth be known and indge the world with might: for why? all nations are thine owne. to take them as thy right.

Deus quis similis. Pral. Lxxxii. N.
The Israelites pray to the Lords to deliuer them from their enemies both at home and farre off. also that all wicked people may be dricken with his stormy tempes, that they may know his power.

Sing this as the 77 Pfalme.

Do not Dod refrague thy tongue, in sience do not kay:

withdraw not kord thy felfe so long, nor make no more delay.

I for why behold thy foes and see, how they do rage and cric:

Ind those that beare a pate to the, hold by their heads on hie.

and craftily they enquire: and craftily they enquire: forthine elect to lye in waise, their counsell both conspire. So that the name of Ifraeli, may betterly occap.

s They all conspire within their hearts, how they may the withstand:

Against the Lord to take a part, they are in league and band.

6 Chetents of all the Comites, the Israelites also:

The Hagarens and Moabites, with divers others moe

7 Webal with Ammon and likewife, both Amalech conspire:

She Philitines against thee rife. with them that dwell at Eye.

8 And Affure eke is well appaid, with them in league to be:

And doth become a fence and side.

9 As thou didlt to the Madianites, fo ferve them Lord each one:

Asto Siferandto Jabin, beldethe bzooke Kison.

no Whome thou in Endor dit ft beftrop, and wall them through thy might:

That they like bung on earth did lie, and that in open light.

1 1 Make the now and their Lozdsappear like Jeb and Dreb then:

39 Jabath and Jalmana, the kings of Wadian.

12 Which faid let be throughout the land in all the coasts abroad:

Policife and take into our hand, the faire boules of God.

ALurne

Psalme Lxxxiiii.

grane them D Bod with Aozmes as as wheeles that have no flay: (fast, hike the chasse which men do cast, with winds to flie away.

4 like as the fire with rage and sume, the mighty forrests spils:

Industrie flame doth quite consume, the mountaines and the hils.

sho let the tempelt of thy wrath, boontheir necks be laid:
Ind of thy flormy wind and thower,
Lord make them all afraid.
Is lord bring them all I thee delire,
to fuch rebake and thame:
Chatic may cause them to enquire,
and learne to seeke thy name.

in And let them enermoze dayly
to than eand than der fail:
Indincebuke and obliquie,
to perith eke withall.
If Chat they may know and feele ful wel
that thou art called Lozd:
Indinat alone thou doest excell,
and raigne through all the world.

Quam dilecta. Plal. Exxxiiii. T.S.

midexiled his countrey, defireth ardently to returne to Gods tabemacle and affembly of the Saintes to praife God, then he pray
feth the courage of the people that paffe the wildernes to aftemble themselves in Sign.

Sing this as the 67. Pfalme.

How pleasant is thy dwelling place.

D Lozd of hoalts to me?
the Cabernacies of thy grace,
how pleasant Lozd they be.
My soule doth long full soze to go,
into thy Courts abzoad:
My beart doth lust my siesh also,

176 Pfalme Lxxxiiii. instheetheltuing God.

3 The Sparrewes find a roome to reft and faue themselues from wrong:

And eke the Swallow hath a neft, wherein to keepe her young.

4 Theleburds full nigh thine altar may. have place to at and ang:

D Lord of hoales thou art I fay, my God and eke my king.

5 D they be bieffed that may dwell, within thy house alwayes:

for ther all times thy face bo tell, and give thy name the prayle.

6 Yea happie fure like wife are they, whose stay and strength thou art:

Which to thy house do mind the way, and seke it in their heart.

7 As they go through the vale of teares, they dig by fountaines still:

That as a frzing it all appeares, and thou their pits doeft fill.

8 From ftrength to ftrength they walke no faintaces there shall be: (full fast,

And fo the God of Gedsatialt,

9 D Lozd of hoastes to me gine heede, and heare when I do piey:

And let it through thinceares proceede, D Jacobs God I fap.

regard and so draw neare:

Regard I fay behold the face, of thine announted beare.

is better to abide:

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Then otherwhere to keepe or stay, a thousand dayes beside. 11 Much rather would I keepe a doze, within the house of God:

then in the tents of wicked nes, to settle mine abode.

13 for God the Lord light and defence, will grace and worthip give:
Induo good thing will be withhold, from them that purely line.
14 O Lord of hoalts that man is bleff, and happy fure is he:

that is perswaded in his break, to trust all times in the.

Benedizisti Dom. Pfal.Lxxxv.

Recause God withdrew not his rod from his Church, after the returne from Babylon, first they put him in minde, that hee shoulde not leave the workes of his grace unperfice, and complaine of their long afflictions: thirdly they resource in hope of promised deliverance, which was a figure of Christes kingdome, under which should be perfect felicity.

Sing this as the 8 t . Pfalme.

Thou halt beene mercifull indeed,

D Lozd but otheland:
for thou restoreds: Jacobs sede,
from the aldome out of hand.
The wicked wayes that they were in,
thou didst them cleane remit:
Ind thou didst hide the peoples sinne,
full close thou coveredst it.

thine angerthen thou didlt allwage, that all thy weath was gone:
Indio didlt turne thee from thy rage, with them to be at one
19 God our health do now convert, thy people but o thee:
In all thy weath from by apart,

D 2

5 Why: hall thine anger neuer ceafe, but fill proceede on bs:

And shall thy weath it selfe extend, boon all ages thus?

6 wilt thou not rather turne therefoze, and quicken be that we:

And all thy folke may cuermoze, be glad and toy in thee?

7 D Lozd on bs do thou declare, thy goodnes to our wealth:

Shew forth to be and do not spare, thy aide and saving health.

8 3 will hearke what God faith, for he, speakes to his people peace:

Ind to his faintes that never they. returne to foolighnelle.

9 for why his helpe is still at hand, to fuch as do him feare:

sohereby great glozy in the land, thall dwell and flourish there.

10 for truth and mercy there shall meete, in one to take their place:

Ind peace that inflice with kille great, and there they that embrace.

I 1 As truth from earth thall spring apace and flourish pleasantly:

So righteousnelle that thew her face, and looke from heaven hie.

12 Yea God himselfe shall take in hand, to give be each good thing:

And through the coast of all our land, the earth her fruit shall bring.

13 Befoze his face thall inflice goe, much like a guide of flay:

hefhall direct his Reps also, and keepe them in the way.

Inclina Domine. Plal. Lxxxvi.

Dauid fore afflicted, prayeth teruently for deliuerance, sometimes retearling his miteries and mercies received, desiring also to bee instructed of the Lord, that hee may serve and glorific his name. Hecomplaineth of his adversaries, and requireth to bee delivered from them.

Sing this as the 85 Pfalme.

Ded bow thine eare to my requelt,
and heare me by and by:
With grievous paine and griefe oppselt,
full fore and weake am A.
Preferue my foule, because my wayes,
and doings holy be:
Indiane thy servant D my Lord,
that puts his trul in thee.

the mercy Lord on me expresse, beford me eke withall:
forthrough the day I do not cease, on the to cry and call.
Comfort D Lord the servants soule, that now with paine is pinde:
for but thee Lord I extoll, and lift my soule and mind.

thygicts of grace are free:
Indicate thy mercy plentifull,
to all that call on thee.
O Lord likewise when I do pray,
regard and give an eare:
Markewellth e words that I do say,
and all my prayers heare.

Intime when trouble both me moue, to thee I do complaine:
fowhy: I know and well do proue,
O 3 thou

Pfalme Lxxi.

chon answereds me againe.

8 Among an doors I ord were is none,
with the who was thousance.

Ind none can do as thousance,
the like hath not been heard.

The second part.

9 The Gentiles and the people all.

9 The Bentiles and the people all, which thou didl make and rame:

Before thy face on kneep will fall and glorificthy name.

10 For why thou art so much of might, all power is think owne:

Chon workelt wonders fill in light, for thou art God alone.

11 D teach me Lozd the way, and I, that in thy truth proceede:

D topne my heart to the fo nie, that it may never bread.

12 Co the mp God will I gine praile, with all my heart D Lord:

And glozike the nanical wayes, for ever through the world.

13 for why?thy mercy shewd to me, is great and doth excell:

Thou fetst my foule at libertie, out of the lower hell.

14 D Lozd the proud against me rife, and heapes of men of might:

They feele my foule and in no wife, will have thee in their light.

15 Thou Lozd art mercifull and mecke, full flacke and flow to wrath

Thy godnes is full great and the, thy truth no measure bath.

16 D turnero me and mercy grant, thy Arength to me apply:

D helpe and faue thine owne feruant,

thy

Pfalme Lxxxvii, thyhandmaids sonne am I.

of all me fome figue of fauour theto, that all my foes may fee:

Ind be alhamed because Lozd thou, both helpe and comfort me.

Fundamenta eius. Pfal. Lxxxvii.

Theholy Ghost promising that the Church yet in miserie, and after the captinity of Babylon, should be restored to great excellency, so that nothing should bee more comfortable, then to bee num, bredamong the people thereof.

Sing this as the 44. pfalme.
That Cittieshall full well endure,
her groundworke stillboth stay:
know the holy hill full sure,
it can no time decay.
Tool lours the gates of Sion best,
his grace both there abide:
hlones them more then all the rest,

in Sion and abzoad:
in Sion and abzoad:
freat things I say are sato of thee,
thou City of our God.
4 On Kahab will I cast an ere,
and beare in mind the same:
Ind Babyson shall eke apply,
and learne to know thy name.

of Jacobs tents belide.

s Loe Palestine and Tyze also, with Ethiopelike Wise:
Ipeople old full long ago.
were borne and there did rise.
Of Sion they shall say abroad, that divers men of same:
have there spring by, and the high God, hath sounded fall the same.

In their records to them it shall,

Pfalme Lxxxviii.

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through Gods benile appeare.

Of Sion that the chiefe of all, had his beginning there.

8 The trumpetters with fuch as fing, therein great plenty be:

My fountaines and my pleasant springs, are compast all in the.

Domine Deus. Pfal. Lxxxviii.

The faithfull fore afflicted by ficknes, perfecutions aduerlitie, and a st were left of God without any comfort, call on Godby faith, and ftriue against desperation.

Sing this as the 77.pfalme.

L Ded God of health the hope and stay, thou art alone to me:

I call and cry throughout the day, and all the night to the.

2 Diet my pravers some ascend, buto the light on hie:

Incline thine care D Lozd entend, and hearken to my crie.

3 For why my fonle with woe is fild, and both in trouble dwell:

My life and breath almost both yeeld, and draweth nigh to bell.

4 I sm eftemd as one of them, that in the pit doth fall:

And made as one among those men, that have no Arength at all.

s As one among the dead and free, from things that there remainer

It were more eafe for me to be, with them the which are flaine.

9 Wothose that lie in graue Isay, Schome thou halt cleane forgot:

The which thy hand hath cut away, and thou regards them not.

y Pealike to one that by full fure, within

within the lower pit:

Inplaces barke and all obscure, and in the depth of it.

Mine anger and thy weath like wife, full fore on me doth lie:

Indall the Bormes against me rife, my foule to bere and trie.

, Thou putst my friends far off from me, and makst them hate me soze:

Jam thut by in prison fast, and can come forth no more.

and

10 My light doth faile through grief & wo a call to thee D God:

Chroughout the day my hands also, to the I firetch abroad.

The fecond part.

11 Does thou buto the dead declare, the wondrous works of fame:

Shall bead to life againe repaire, and praife the for the fame?

12 De thall thy louing kindnes Loed, benzeached in the grave:

Di thall with them that are deftroye, the truth her honour haue.

13 Shall they that lie in darke full low, of all thy wonders wot?

Dithere thall they thy inflice know, where all things are forgut?

14 But J D Lord to thee alwayes, do crie and call apace:

My prayer eke ere it be day, thall come before thy face.

15 Why dost thou Lozd abhorre my foule, ingrese that seeketh thee?

Indnow D Lozd why dolt then hide, thy faceaway from me:

19 Lam affice as dring fill,

from

184 Pfalme Lxxxix. from youth this many a yeare:

Cheterroza which do bere me ftill, with troubled mind I beare.

The furies of thy wzathfull rage. full foze byon me fall:

The terrois che do not allwage, but me oppielle withall.

18 Wil they that compasie me about, as water at the tide:

Ind all at once with fireames full front, befet me on each fide.

19 Thousettest far from me my friends, and louces energ one:

Yea and my old acquaintaince all, out of my Aght are gone.

Misericordias. Pfal Lxxxix.

David praiseth God for his couenant made betweene him and his elect by letus Christ, then hee complaineth of the desolation of his hingdome, so that the promise seemed to be broken. Finally, heeprayeth to bee deliuered from afflictions, mentioning the shortnesse of mans lite, and confirming himselfe by Gods promises.

Sing this at the 81. Pfalme.

TD fing the mercies of the Hozd, my tongue shall never spare: . And with my mouth from age to age,

thy truth I will declare.

2 Foz I hane faid that mercie fhall, foz cuermoze remaine:

In that thou doest the heanens stay, thy truth appeareth plaine.

5 Comine elect faith God I made, a covenant and beheft:

Myferuant Dauid to perswade, I swoze and did protest.

4 Chy feede for euce I shall stay, and stablish it full tast.

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Pfalme Lxxxix. Ind fill behold thy throne alway, from age to age thall last.

the heavens thew with top and mirth, thy wondrous works D Lord:
Thy Saintes within thy church on earth thy faith and truth record.
This with the Lord is equalithen, mall the coasts abread:
Imong the formes of all the Gods, what one is like our God?

sod in assembly of his Saints.
is greatly to be dicad:
Indouer all that dwell about,
in terror to be had.
I lood God of heads in all the world.

what one is like to the: On every fide most might p Lozd, thy truth is sene to bee.

thou rulest at the will:

Ind when the waves thereof arise, thou makest them caline and fill.

10 And Egypt thou Lozd hast suboade, and thou hast it destroid:

) tathouthy foes with mighty arme, half scattered all abroad.

The fecond part.

It The heavens are thine, & fril have been, likewise the earth and land:

The world and all that is therein, thou foundelt with thy hand.

12 Both north and fourth with east west the felfe didl make and frame:

Both Caboz mount and che Permon, relogce and pragle the name.

13 Chine arme is Grang and fulof power

all might in them both lpe:

The Arengeh of thy right hand each hour thou liftelt boon bie.

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14 In righteonfreffe and equity, thou halt thy feat and place:

Mercy and truth is Bill with thee. and go before thy face.

15 That folk is bleft that knoweth aright thy present power D Lord:

for in the fauour of the Cabt. they walke full fafe abzoad.

16 for in thy name throughout the day. they iop and much recopce:

And through the righteoulnes haue they. a pleafant fame and noice.

17 for why their glozy frength and aid. in the alone both lie:

Thy goodnes eke that hath be flaid. Chall lift our horne on bie.

18 Dur ftrength that Doth befend bamel the Lozd to be both bring:

The holy one of Ifrael, heis our quide and king.

19 Some time thy will buto thy faintes. in bilion thou didlt flow:

And thus then didft thou fay to them. thy mind to make them know.

20 3 man of might I haue ered, pourking and guide to be:

And fet by him whome I elect, among the folke to me. The third part.

21 Mp feruant David I appoint, Sohoine I haue fearched out:

And with my holp ople annoint, him king of all the rout.

22 for why in hand is ready ftill,

with

Pfalme Lxxxix.

with him forto remaine. Ind with one arme also I will, him strengthen and sustaine.

the enemies shall not him oppresse, they shall him not deuotr:
for yet the sonnes of wickednes,
on him shall have no power.
this foes likewise I will destroy,
before his face in sight:
Ind those that hate him I will plague,
and strike them with my might.

g My truth and wercy cke withall, hall still byon him lic: Indinhis name his horne eke shall, belifted by on hie.

shiskingdome I will fet to be, boon the fea and land. Indeke the running flouds shall be.

embrace with his right hand.

The shall depend with all his heart, on me, and thus shall say:

Perfect and my God thou art, my rocke of health and stay:

It as one first borne I will him take, of all the earth that springs:

his might and honour I will make, about all worldy kings.

19 My mercy shall be with him kill, as I myselfe have tolo:
My saithfull covenant to sulfill,
my mercy I will hold.
10 Indeke his side I will sustaine,
so sever strong and sure:

bo that his feat shall fail remaine, while heaven and earth endure.

Pfalme Lxxxix.

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The four th part.
31 If that his formes forfake my law, and so begin to swerue:

Ind of my judgements hane none awe,

32 Dz if they do not ble aright, mp fatutes to them made:

Ind fet alling commaundements light, and will not keepe my trade.

33 Chen with my rod will I begin, their doings to amend:

Ind so with scourging for their sinne, when that they doe offend.

34 My mercy pet and my godnes.
I will not take him fro:
Por handle him with craftinelle.

Pozhandle him with craftinelle, and so my truth fozgo.

35 But sure my couenant I will hold, with all that I have spoke:

Po word the which my lips have told, thall after or be broke

36 Once fware I by my holineste, and that performe will I:

with Danid I will keepe promise, to him I will not lye.

37 his feed for enermore thallraigne, and the the throne of might.

Is both the funne it thatirculaine, for ever in my fight.

38 And as the Done within the faie, for euer to Sand fast:

A faithfuil witnes from on hie, fo wall his kingbeine laft.

39 Kutnow D Lozd thou dost reied, and now thou chaugest cheare: Year thou are worth with thine cied, thins. Palme Lxxxix.

thineowne annointed decare.

the Ebecouenant with the feruant made,

Lord thou hait quite budone:

modowne bean the ground also,

halt cast his royall crowne.

The fift part.

thou pluckst his hedges by with his wals thou dost confound: (might thou beatest eke his bulwarks downe, and breakst them to the ground.

of commers by throughout:
Ind to is made a mocke and scorne,
fo all that dwell about.

43 Chou their right hand half lifted by that him to foze annoy:

Indall his foes that him devoure, loe thou half made to iop.

4 his swords edge thou didl take a way that should his foes withstand:

thou gauelt not beper hand.

45 his glozy thou dolt also wate, his throne his ioy and mirth: By the is overthrowne and call, fullow by on the earth.

to Thou halt cut off and made full short, his youth and lusty dayes:

Indraide of him an ill report, with thame and great dispraise.

37 how long away from me D Lozd, for ener wilt thou turne? Ind thail thine anger fill alway, as are confume and burne?

D call to mind, remember then, my time confumera falt:

Why half thou made the formes of men.

190 PfalmexC.
as things in vaine do waste.

49 What man is he that liveth here, and death shall never fæ?

De from the hand of hell his soule, that he deliner free?

so Where is D Lord thy old gwones, lo oft declarde befoze:

Which by thy truth and bpzightnes, to Dauisthou hait fwoze.

51 The great rebukes to mind I call, that on thy feruantic:

The railing of the people all, borne in my breath haue J.

52 Wherewith D Lozd mine enemies, blafphemed haue the name:

The steps of thine annointed one, they cease not to distaine.

53 All praise to the D Lord of hoats, both now and cke for age:

Chrough fkie and earth, and all the coalis Incen, Amen, I fay.

Domine refugium. Pfal.xC.I.H.

Moyfes feeing the people neither admonshed by the breuity of their life, nor by plagues to be ethankfull, prayeth God to turne their hearts, and continue his mercy towards them and their portherity for ever.

Thou Lord haft beene our fure defence, our place of cafe and reft:

In all times palt, yeals long fince, as cannot be expect.

2 Gre there was made mountaine og hil, the earth and all abroad:

From age to age and alwayes still.

3 Chou grindeft man through grief & pain

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to dut, to clay, and then:

Ind then thou faield againe returne, againe ye formes of men.

the lasting of a thousand yeares, what is it in thy light?

Is reflexbay it both appeare, spas a watch by night.

5 So foone as thou doft feater them, then is their life and trade:

Illas a fleepe and like the graffe, whole beautie foone both fade.

6 which in the morning thines ful bright but fadeth by and by:

Indiscut downe ere it be night, all withered dead and drie.

7 for through thine anger we confume, our might is much decaide:

Ind of the feruent weath and fuine, we are full fore afraid.

The wicked works that we have

thou feeit befoze thine eye: (woonght Ourpiuie faults, yea eke our thoughts,

thy countenance both fore.

of forthrough thy wrath our dayes do thereof doth noughtremaine: (walte day yeares confumelike words or blate

and are not cald againe.

Durtimers the eloge years and ten, that we do live on mondo:

Mone fe fourchoze furelie then, we count him wondzous old.

The fecond part.

11 Yet of this time the strength and chiefe the which we count boon:

Mothing else but painefull griefe,

and we like blafts are gone. (there, who once both know what Arengthis

19

mhat

according to the weath.

13 Instruct be Lord to know and trie, how long our dayes remaine:

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That then we may our hearts apply, true wiscome to attaine.

14 Returne D Lord how long wilt thou forth on thy wrath proceeder

Shew fauour to thy fernants now, and helpe them at their need.

and then our toy shall bee:

All times to long as life both laft, in heart reioyce thall we.

16 As thou halt plagued be befoze, now also make be glad:

And for the yeares wherein full fore, affliction we have had.

17 D let thy worke and power appeare, and on thy feruants light:

Ind thew but othy children deare, thy glozy and thy might.

18 Lozd let thy grace and glozy fand, on be thy fernant thus:

Confirme the works we take in hand,

Quihabitat. Plal.xci. I.H.

Here is described the affurance he lineth in that committee himself wholy to Gods protection in all temptations. A promite of God to all those that love him, know him, trust in him, to deliver them, and give them immortal glory.

Sing this as the 99. Palme.

HE that within the fecret place.

of God most hie doth dwell:

In shadow of the mightiest grace,
at rest will keepe him weil.

2 Thou

Chonart my hope and my Arong hold, Ito the Lord will say: My Godis he in him will I, my whole affiance flay.

the which the hunter laid:
Indefend the hunter laid:
Indefend the hunter laid:
Indefend the deadly plague and care,
whereof thou art afraid.
Ind with his wings shall couer thee,
and keepe thee safely there:
his faith and truth thy fence shall be,
as sure as shield and speare.

So that thou that not neede I lay, to feare or be afright:
Ofall the thafts that flie by day, nor terrour of the night.
One of the plague that privily, both walks in darks to tak:
Por yet of that which doth destroy, and at noone dayes doth waste-

7 yea at thy side, as thou dost stand, athousand dead shall be:
En thousand eke at thy right hand and yet thou shalt be free.

1 But thou shalt see it for thy part, thinceyes shall well regard:
Chat even like to their desert, the wicked have reward.

of why: D Lozd I onely lust, to say my hope on thee: Ind in the highest I put my trust, my sure defence is he.

od

Ø,

with thee it Hall not medicame reare, with thee it Hall not medicame neare, the house where they out diwell.

10,2

194 • Pfalmexcit.

1 i for why: Into his Angels all. with charge commaundeth he:

Chat ftill in all thy wayes he shall, preferue and profper thee.

12 And in their hands thall beare thee by fill waiting thee boon:

So that thy foote shall never chance, to spurne at any stone.

15 Apon the Lyon thou fhalt go, the Boder fell and long:

And tread byon the Lyons yong, with Diagons flout and frong.

14 for he that trufteth onto me, will difpatch him quite:

and him defend bec rufe that he. both know my name aright.

15 When he for helpe on me both crie, anantwere I will gine

and from his griefe take him will I, in glozp for to line.

16 With length of yeares and dayes of will fulfil his time: (wealth

The goodnes of my fauing health,

Bonum eft. Piel.xcii. I.H.

A Pfalme for the Salboth to flire vp the people to acknowledge and prayle God in his workes. Dauid reinyeath therein, buthe wicked confider not that the vagodly, when hee is most fluid fling, shall most specially perish. In the end is described the felicity of the instituted in the house of God to prayle the Lord.

Sing this as the 38 pfalme.

I is a thing both good and meet, to prayle the highest Lord:
And to thy name D thou most his, to sing with one accord.

2 Cothew the kusoner of the Lozd, betime ere day belight:

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Pfalme xcii. Indekedeclare his truth abroad, when it doth draw to night.

on Lute and Harpe so sweet:

on Lute and Harpe so sweet:

put all the mirth you can inuent,

on instruments most meete.

for thou hast made me to retoyce,

inthings so wrought by the:

Ind I have soy in heart and boyce,

thy handy works to see.

D Lord how glorious and how great are all thy works to frout:
he deply are thy counfels let, that none can trie them out.
The man buile hath not the wit, this geare to passe to bring:
Indall such fooles are nothing sit, to buder stand this thing

7 When so the wicked at their will, as graffe do spring full fast:
Chep when they flourish in their sil, so, eucr shall be waste.

1 Butthou art mighty Lord most hie, yeathou doest raigne therefore:
Inevery time eternally, both now and suermore.

howhy: D Lozd behold and fee, behold thy foes I fay:
how all that worke iniquity, hall perish and decay.

but thou like as an unicorne, shall lift mine horne on hie:
with fresh and new prepared oyle, thine omted king am I.

i.

" Ind of my foos before mine cycs,

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firali

fhall se the fall and shame:

Df all that by against me rise, mine eare shall heare the same.

12 Ege just shall flourish by on hie, as Datetrees bud and blow:

And as the Cedars multiplie, in Libanus that grow.

13 For they are planted in the place; and dwelling of our God:

Within his Courts they spring apace, and flourish all abroad.

14 And in their age much fruit that bying both fat and well befeene:

And pleasantly both bud and spring, with boughes and branches græne.

15 Co thew that God is good and inft, and byzight in his will: He is my rocke, my hope, my truft,

in him there is none ill.

Dominusregnauit. Psal, xciii.I.H.

He prayleth the power of Godin the creation of the worlde, and beareth downe all people which lift them up against his maielis, and pronoketh to consider his promites.

Sing this as the 77. plalme.

The Lozd as king aloft both raigne, in glozy goodly dight:

And he to thew his ftrength and maine, hath girt hinfelfe with might

and theped it fo fure:

Po man can make it moue or fabe, at stay it both endure.

3 Ere that the world was made & wroght the feat was fet before.

Beyond all time that can be thought, thou half beene euermoze.

4 The flouds D Lozd, the flouds do rife.

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Pfalme xciiii.
they roare and make a nopfet
the flouds I fay did enterprise,
and lifted by their boyce.

yea though the stormes arise in sight, though seas do rage and swell: Che Lord is strong and more of might,

for he on high both dwell.

6 Ind looke what promise he both make his houshold to defend:

for inft and true they thall it take, all times withouten end.

Heprayeth God against the violence of tyrantes, and comforteth the atsisted by the good iffue of their afflictions, and by the ruing of the wicked.

Sing this as the 75.pfalme

O Lord thou boft revenge all wrong, that office longs to thee:

Sith bengeance both to the belong, declare that all may fee.

2 Det forth thy felfe for thou of right,

the earth doll judge and guide:

and flic. Reward the proud and men of might, according to their pride.

3 how long thall wicked men beare fway, with lifting by their boyce?
how long thall wicked men I fay,
thus triumph and recoyce?
4 how long thall they with brags burft
and proudly prate their fill? (out

Shall they recope which be fo Cout, whose works are ever ill:

they flocke D Lord thine heritage, they spoyle and vere full soze: Against thy people they do rage, still dayly moze and moze.

The widdowes which are comfortlelle,

10 4

and

Pfalme xcilif.

and firangers they deftrop:

Chey flay the children fatherleffe.

and mone do put them by.

7 And when they take these things in this talke they have of the: (hand,

Can Jacobs God this buderstand, tush no be cannot fee.

8 D folke bimife and people rude, fome knowledge now diferne:

De fooles among the multitude, at length begin to learne.

9 The Lozd which made the eare of man he needs of right must heare:

De made the epe all things must then, beforehis sight appears.

no The Lord Doth all the world correct and make them boder fand:

Shall he not then your dades detect, how can you scape his hand?

The second part.

11 The Lord both know the thoughts of his heart he feeth full plaine: (man,

The Lotd I fay mans thoghts doth fcan and finds them all but baine.

12 But Lord that man is happy fure, whome thou doel keepe in ame:

And through correction dost procure, to teach them in thy law.

13 Whereby he shall in quiet rest, in time of trouble de:

when wicked men thall be supprett, and fall into the pit.

14 for fure the Lord will not refuse, his people for to take:

Dis heritage whome he did chule, be Will no time forlake.

re are till

is until that indgement bedecræd, to inflice to convert:

that all may follow her with fpeed, that be of byzight heart.

16 But who been my part shall stand, against the cursed traine:

Diwho thall rid me from their hand, that wicked works maintaine.

17 Except the Lozd had bane mine aide, mine enemies to expell:

My foule and life hath now beene laid. almost as low as bell.

of When I did fap, my foote did fide, and I am like to fall:

to flay me by withall.

19 When with my felfe I muled much, and could no comfort find:

then Lord thy goodness bid me touch, and that did eafe my mind.

20 Wilt thou inhaunt thy felfe and draw, with wicked men to at:

which with pretence in stead of law, much mischiefe do commit.

of righteous men and good:

Ind in their counsels they are rife, to shed the guiltlesse blond.

22 But pet the Lozd he is to me, a frong defence and locke:

he is my God to him I flie, he is my Arength and rocke.

23 And he thail cause their mischieles all, themselves to annop:

And in their malice them shall fall.

and in their malice they hall fall, our God hall them bestiop.

Venite

Venite exultemus. Pfal.vcv. I.H.

An earnest exhortation to prayle God for the gouernment of the world, and election of his Church, to eschew the rebellion of the old Fathers, who tempted God in the wildernes, and therefore entered not the land of promise.

Singthis as the Benedicus.

O Come let be lift bp pour boice, and fing buto the Lozd:

In him our rocke of health reloyce, let be with one accord.

2 Yealet be come befoze his face.
to give him thanks and prayle:
In unging Plalmes buto his grace,
let be be glad alwayes.

3 Fox why the Lozd he is no doubt, a great and mighty king:

A king about all Gods throughout, in all the world abroad

4 The fecret of the carth fo deepe, and comers of the land:

The tops of hils that are fo freepe, he hath them in his hand.

5 The fea and waters all are his.

The earth and all that therein is, his hand hath made of nought.

6 Come let bo bom and pragle the Lord, befoze him let be fall

And kneele to him with one accord, the which hath made be all.

7 Foz why he is the Lozd our God, foz be he doth prouide:

tive are his flocke he both be feebe,

8 To day if ye his bopce will Heare, then harden not your heart:

Aslye with grudging many a yeare.

brodouge

Pfalme xcvi.

ofthe

of the efore

my power fathers tempted me, my power for to proue:
My wondrous works when they did fas, pet fill they would me moue.
My wife twenty yeares they did me and I to them did far:

Chey erre in heart and not belove, they have not known my way.

moseting of the state of the st

Cantate Dom. Pfal.xcvi. I.H.

Anexhortation both to the Iewes and Gentiles to prayle God for hismercie, and this especially ought to be referred to the kingdome of Christ.

Sing this as the 77. Pfalme.

Ing pe with prayle buto the Lord.
new fongs of toy and mirth:
Sing buto him with one accord,
all people on the earth.
2 Yealing buto the Lord, I fay,
prayle ye his holy name:
Declare and these from day to day,
faluation by the fame.

Imong the heathen eke declare, his honour round about:

To hew his wonders do not spare, in all the world throughout

In why? the Lord is much of night, at d worthy prayle alway:

Ind he is to be dread of right, about all Gods I say.

for all the Soos of heathen folke,

are fools that will fade:

But pet aur God he is the Lord, that hach the heavens mabe.

6 Wil praple and honour eke bo bwelt, for ane before his face:

Both power and might likewise excell, southin his holy place.

7 Ascribe buto the Lord alway, pe people of the world:

All might and worthip che I fay, aftribe buto the Lord.

8 Afcribe buto the Lozd alfo, the glosp of his name:

And the buta his courts do goe, with gifts buto the same.

The secondpart.

fall downe and worthip pe the Lord within his temple bright:

Let ali the people of the world, be fearefull at his light.

the Lord both raigne aboue:

Yea he hath let the earth lo fall, that it can never mone.

11 And that it is the Lordalone, that rules with princely might:

To judge the nations enery one, with equity and right.

the carth che Chall great foy begin,

The fee with all that is therein, thall thout and make a noyle.

that springeth on the earth:

The wood and every tree shall sing, with gladnes and with mirth.
14 Wefoze the presence of the Lord,

end comining of his might:
phin he shall instity indge the world,
and rule his folke aright.

Dominus regnaut. Plal. zevii. I,H.
mileshortethalito retoyce for the comming of the kingdome
of the kingdome
of the kingdome
if whome he exhorteth to innocency, retoyeing and thankingtmi.

Sing this a the 67. pfalme.

The Lord doth raign, whereat the earth may roy with pleasant be pre: Indeke the gles with roysull murth, may transphased reroyce. But clouds and darkness else do swell and round about him beat: haright and fastice ever dwell, and bide about his feat.

yeafire and heate at once barunne, and go before his face:
Which shall his foes and exemies borne, abroad in every place.
This lightnings ede full bright did blase and to the world appeare:
Whereat the earth did looke and gase, with dread and deadly feare.

in prelence of the kord:
In prelence of the kord:
Chepied before the rulers might,
which guideth all the world.
The heavens eke declare and thew,
bis inflice forth abroad:
Chatall the world may fee and know,
the glory of our God.

7 Confusion fure shall come to such, as worthin Idols Baine: Indeke to those that glory much,

Dumbe

Dalme xcviii.

dumbe pictures to maintaine.

for all the Idols of the world,
which they as Gods docail:

hall feele the nomer of the Specific

Shall feele the power of the world, and bowne to him shall fall.

9 With toy shall Ston heare this thing, and Juda shall recopce:

for at thy subgements they shall fing, and make a pleasant nopte.

in all the earth abzoad:

Ind art exalted wondzoully, aboue each other God.

11 All pe that some the Lord do this, hate all things that are ill:

for he will keepe the foules of his, from fuch as would them fpil.

12 And light doth fpring by to the iult, with pleasure for his part :

Great ion with gladnes mirth and luft, to them of byzight heart.

13 De rightcous in the Lozd reiopce.
his holinessepzoclaime:

We thankfull che with heart and boice, and mindfull of the laine.

Cantate Dom. Pfal.xeviii.

An earnest exhortation to all creatures to prayle the Lord for his power, mercy and fidelity, in his promise by Christy whom her hath communicated his faluation to all nations.

Sing this as the 95.ptalme.

O Sing ve now bato the Lozd, a new and pleasant long:

For he hath wrought throughout the his wonders great and ftrong. (world

2 with his right hand full worthily, he doth his fees denoure:

And

ind gethimselfe the victory, with his owne arme and power.

the Lozd both make the people know, his faving health and might: the Lozd both eke his inflice the wo. in all the heathens fight. his grace and truth to Ifrael, in mind he both record: that all the earth may for right well, the goodnesse of the Lozd.

Beglad in him with toyfull boyce, allpeople on the earth:
finethanks to God, ang and retoyce, tohim with toy and mirth.
Thom the Harpe but o him ang.
guethanks to him with Pfalmes:
knoyce before the Lord our King.
with trumpets and with shalmes.

ryealet the sea with all therein, for 100 both roare and swell: theearth like wise let it begin, with all that therein dwell. I And let the flouds recover their fils, and clap their hands apace: Indekethe mountaines and the hils, before the Lord his face.

of for he chall come to judge and trie, the world and enery wight: Indrale the people inightily, with equity and right.

Dominusregnauit Plal.xcix.

Heccommendeth the power equity and excellencie of the kingdome of God by Christ, ouer the Iewes and Gentiles, presso king himtomagnishe the same, and to scrue the Lord, or the ancient Fathers, Moyles, Aaron, and Samuel, who calling vpon God were heard in their prayers.

Jing this as the 37. Pfalme.
The Lozd both raigne although at it,
the people rage full fore:

Yea he on Cherubins both fit. though all the world bo roare.

2 The Lord that doth in Sion dwell, is high and wondrous great:

Aboue all folke he doth ercell, and he aloft is fet.

3 Let all men prayle thy mighty name, for it is fearefull fure:

and let them magnifie the fame, that holp is and pure

4 The princely power of the king, both love wagement and right:

Chou rightly rulell enery thing. In Jacob through thy might.

5 To prayle the Lord our God denile, all honour to hun doe:

His footstoole worthip hun befoze, for he is holy too.

o Moyles, Naron and Samuel, as Prielts on him ded call:

When they did play, he heard them well, and gauethem answere all.

7 within the cloud to them he spake, then did they labour still:

To keepe fuch lawes as he did make, and poputed them butill.

s D Lozd our God thou dioft them hear and answereds them agains.

Thy mercy did on them appeare, their deeds didl not maintaine.

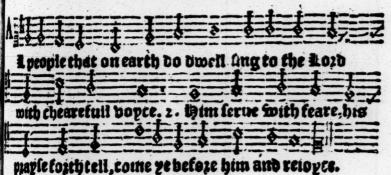
9 D land and praise our God and Lord within

God

within his holy hill: for why rour God throughout the world, is holy ener Ail.

In late Deo omnes. Pfal C.N.

Mentiorteth all men to terue the Lord, who hath made vs, and to
merinto his courts and affembly to praise his name.



Che Loid ye know is God indeed; without our aide he did bs make: beare his flocke, he both bs ceede. and for his fleepe he both bs rake.

Denter then his gates with prayle, approach with top his courts buto haple laud and bleffe his name alwayes for it is semely so to doe.

for why? the Lozd our God is god, his mercy is toz ever fure: with at all times firmely stood, and shall from age to age endure.

Another of the fame, by T.N.

Sing this as the 14 Pialme. A God the Lozd be glad and right. Mayle him throughout the earth. Imehimand content core his tight, with linging and with mirro. Mood he is,

DE

h3

Pfalme Ci.

be bid be make and keepe: Bot we our felues,for me are his, owne flocke and pature fheer.

5 D goe into his gates alwayes. giue thanks within the fame: Dithin his courts fet forth his prople.

and laud his boly name.

6 for why the godnes of the Lord. foz enermoze Doth raigne:

from age to age throughout the world. bis truth both ftill remaine.

Mifericordiam. Pfal.Ci. N.

Dauid describeth what gouernmenthe will observe in his house and Kingdome, by rooting out the wicked, and cherifing the godly persons.

Sing this as the 3 1.pfalme.

I Mercy will and indgement ling! D Lord God bato the:

2 2nd wifely do in perfect way. batili thou come to me.

Ind in the midit of the boule walke, in parenelle : f my fpirit:

2 3nd I no kinde of wicked thing. Will fet befoze my fight.

4 I hate their works that fall away, they thall not cleave to me:

from me thall part the froward heart, none cutil will 3 fc.

s Dim will I ftrop that flaundereth, his neighbour privily:

Che lofty heart & cannot beare, nothim that loketh bie.

6 Mine eyes shall be on them within, the land that faithfull bee:

In perfect map who workert hall, be feruant buto me.

Pf2!me Cii.
I will no guilefuil perfon haue,
within my house to dwell:
win my presence he shall not.]
temaine that lyes do tell.

betimes I will destroy even all, the wicked of the land: hat I may from Gods Civie cut, the wicked workers hand.

Domine exaudi. Pfal.Cii. N.

kemeth that this prayer was appointed for the faithfull to pray
inthe captinity of Babylon. A confideration for the building of
the Church, whereof followeth the prayle of God to bee publi
hedroall posterities. The conversion of the Gentiles, and stabiby of the Church.

Sing this as the 97.Plalme.
Care mp prayer Lord and let

my dapes confume and fall.

my crie come buto thee:
Intime of trouble do not hide,
thy face away from me.
Incline thine eares to me make halfe,
to heare me when I call:
mas the smoake both fade, so bo

Indasian D wie in defert is,
ioe Jam fuch a one:
I watch and as a sparrow on,
the house top am asone.
Locdaply in reproachfull wise,

mine

mine enemies do me scorne: Ind they that do against me rage, against me they have sworne.

o Surcly with albes as with bread, my hunger I haue filde:

Ind mingled have my drinke with tearest that from mine eyes have filde.

10 Because of thy dispicature Lord thy wrath and thy distaine:

Foz thou hast lifted me aloft. and cast me downe againe.

It The dayes wherein I passe my life, are like the fleeting shade:

And Jam withered like the gralle, that foone away both fade.

12 But then D Lord for ener dock, remaine in fleady place:

And thy remembrance ener doth. abide from race to race.

The fecond part.

13 Thou wilt arife and mercy thou, to Soion will extend.

The time of mercy now the time, fuzelet is come to end.

14 for even in the Rones thereof, the fernants doe delight:

And on the bult thereof they have, compassion in their sprite.

15 Then shall the heathen people fcare, the Lozds most holy name:

Ind all the kings on earth hall dread, thy glozy and thy fame.

16 Then when the Lord the mighty God againe shall Sion reare:

And then when he most neble in, his glozy shall appeare.

17 Co prayer of the belolate.

Psalme Cii.

when he himselfe shall bend:
him he shall not disdapne buto,
their prayers to attend.
This shall be written for the age,
that after shall succeede:
the people yet bucreated.
the Lords renowne shall spread.

hothe from his high landuary, hath toked downs below:
wout of heaven hath the Lozd, wheld the earth allo.
That of the mourning captive he, might heare the wofull crie:
What he might beliver those, hat damned are to dic.

that they in Sion may declare, the Lozds most holy name:
the Lozds most holy name:
the prayles of the same.
Then when the people of the land, and kingdomes with accord:
their service to the Lozd.

The chird part?

My former force and strength he hath, wated in the way:

Mhorter he did cut my dayes, thus I therefore did say.

My Bod in midst of all my dayes, now take me not away:

My reares endure continually, from age to age for aye.

Chou the foundation of the earth, before all times halt laid:

Modern the heavens are the works.

Which thing owns hand hath mate.

Yea they shall perish and decay,

20.3

but thou fhalt tarry ftill:

Ind they thall all in time ware olde, I enen as a gazment will.

27 Chou as a garment thalt them change and changed thall they be:

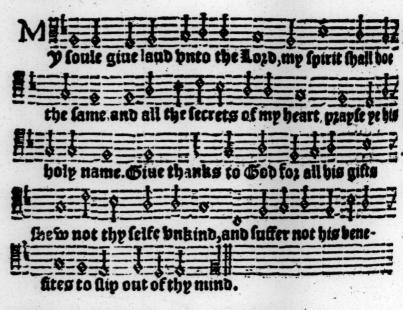
But thou boeft fill abide the fame, the geares bo neuer fle.

28 The children of thy fernants thall, continually endure:

Ind in thy light their happy feede, for ever shall stand fure.

Banedicanima. Pfal. Ciii. T.S.

The Prophet prouokerh men and Angels, and al creatures to pail the Lord God for his fasherly mercy in deliverance of his perple from enill, in his prouidence overall things, and in prelent tion of the faithfell.



Mhat gaue the pardon for thy faults, and thee restords againe:

-for all the meake and fraile disease.

for all thy weake and fraile dileale, and heald thee of the paine.

4 That did redeeme thy life from death.

from

P falme Ciii. from which thou could knot flies his mercy and compassion both, be bid extend to thes.

Chat fide with goodnes thy delires. and bid prelong thy pouth: ineas the Cagle cafteth her bill. whereby ber age renuerb. Che Lozd with unftice both revap. all fuch as are oppzeft: he that their fufferings a their Sozonas. are turned to the beft.

bis wayes and his commandements. to Movies he did thow: his counfels and his baliant acs the Ifraclites ded know. The Lozd is kind and mercifull. when anners do him grieue: the lowest to conceine a weath. and readied to forgive.

Dee-

PATE

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7

the chibes not be continually. though we be full of Arife: Borkeveth our faults in memozy, fozall our unfull life. 10 for yet according to our finnes, the Load both be regard: Los after our iniquities. be both be not remard.

11 But as the space is wondzous great, twirtearth and beauen aboue: boishis goodnes much moze large, to them that bo him lone. n God both remoue our finnes from bs, and our offences all: Isfarreas is the Sunne riurg, full distant from the fall.

The second part.

13 And

Psalme Ciii.

13

bnto their children beare:

Like pity beareth Ged to luch, as world ip bim in feare.

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14 The Lord that made be knoweth our our mold and fathion tut: (hape,

Bow weake and fraile our nature is, and how we are but buff.

is like the withering hay:

D; like the flower right faire in field, that fadeth full foone away.

19 Whole glole and beauty frozmy winds
do biterly disgrace:

And make that after their affaults, fuch bloffomes have no place.

but pet the goodnes of the Loto, with his thall ever Rand:

Chetr childrens children do receiue, his righteoulnes at hand.

with all their whole delire:

And not fagget to do the thing, that he doth them require.

and foothoole of the Lozd:

Ind by his power emperiall, hegournes all the world.

20 Ye Angels that are great in power, praise pe and vielle the Lord:

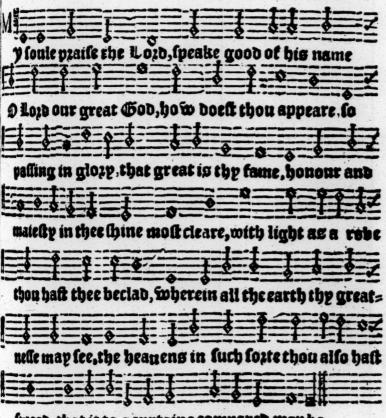
Which to obey and do his will, immediately accord.

21 De noble hoaftes and ministers, cease not co laud him fill:

which ready are to execute, his pleasure and his will. paple pe alfo the fame.

Benedic anima. Pfal Ciiii.W.K.

Ishankigining for the creation of the world and governance of
the lame by his meruelous providence: also a prayer against the
micked, who are occasions that God diminisheth his blessings.



fpread, that it to acurtaine compared may be.

in the clouds full fure:
which as his chariots,
are made him to beare:
and therewith much fwiftnes,
his course both endure:

216 Pfalme Ciiik

Apon the Wings riving, of windes in the appe:

4 Demaketh his fpirits, as Geraulds to goe:

and lightnings to ferue, we fee also preft.

his will to accomplify, they runne to and fro:

Co faue and confume things, as feemeth him belt.

5 Be grounded the earth, fo firmely and fait:

Chat it once to moue, none shall have such power.

6 3 deepe and faire covering, for it made thou halt:

Which by his owne nature, the hils would benoue.

Ind at thy rebuke, the maters do flee:

Ind to give the place, the word to obey.

St thy boyce of thunder, fo fearefull they be:

That in their great raging, they halte foone away.

7 The mountaines full high, they then by afcend:

If thou bo but speake, thy word they fulfill.

so likewise the vallies, most quickly descend:

Where thou them appointed, remaine they do ftill.

8 Cheir bonds thou haft fet, how farre they shall runne:

So as in their rage, not that passe they can. they thall not returne:
Cheearth to destroy moze.
which made was for man.

The fecondpart.

to Brendeth the fprings.

which runne do full fwift, among the huge hils.

11 where both the wilde Ales, their thirk oftimes lakes:

Ind beaks of the mountaines, thereof drink their fils.

12 By those pleasant springs, of fountaines full faire.

the foules of the apre,

who moved by nature, to hop here and there:

Imong the græne branches, their fonces shall ersel.

the clouds he doth ble: Cheearth with his works,

is wholy repleat.

14 So as the brute cattell,

hedoth not refuse:

But graffe both prouide them, and bearbe for mans meate.

li Pea bread, wine and ople, he made for mans faket

his face to refresh, and heart to make Grong.

this great Lozd dis make:

with trees he both nourish, that grow by so long.

17 In these may birds builds.

and make there their neft:

In firre trees the Storkes, remaine and abide.

18 Che high hils are fuccours, for wilde Boates to reft:

Ind eke the rockes fronte, for Contes to hide.

19 The Moone then is let, ber feason to runne:

The dayes and the nights, thereby to discerne:

And by the descending, also of the Sunne:

The colo from heate alway, thereby we bo learne.

20 When darknelle doth come, by Gode will and power:

Then creepe forth do all, the beatls of the wood.

the Lyons range roaring,

But ret it is thou Lord, that givil them foode.

2. As foone as the funne, is bp, they retire?

To couch in their dennes, then are they full faine.

23 Chat man to his worke may, as right both require:

Till night come and call him, to take rest agains.

The third part. 24 190 fundzie D 1020,

are all thy works found: with wifedome full great, they are indeed wrought.

So that the whole world, of thy praise both sound: And as for thy riches,

Pfa Ime Ciiir.

they palle all mens thoughts.

bo as the great Sea. which large is broad:

pherethings that creepe fwarme, and beatts of each fort.

and fome lye at roade:

the whale huge and montrous, there also both speat.

17 Allthings on thee waite, thou boeft them relieue:

Indthou in due Ame, full well doest them seede.

il flow when it both pleafe thee, the fame fo to give:

they gather full gladly, those things which they næde.

Chou openest thy hand,

and they finde fuch grace: Chat they with good things,

are filled we fee.

19 But loze are they troubled, if thou turne thy face:

for if thou their breath take, bile dust then they be.

10 Againe when thy fpirit, from the both procede:

and what shall ensue.

as thou halt decreed:

Indocest by thy goodnes, the drie earth renue.

32 The practe of the Lord, for ever shall last:

who may in his workes, by right well retopce.

his looke can the earth make,

to tremble full faft:

Ind likewise the mountaines, to smoake at his boyce,

33 Co this Lord and God, fing will I alwayes:

so long as I line.
my God prayle will I.

34 Chen am I moft certaine, my woods fhall him pleafes

I will reiopce in him, to him will I crie.

35 The linners D Lord, confume in thin tres

And the the pernerse, them roote out with shame.

But as for my foule now, let it ftill belire:

And fay with the faithfull, payle pe the Loads name.

Confitemini Demino. Plal.Cv.N.

He prayfeth the fingular goodnesse of God for chusing them a peculiar people to himselfe, neuer ceasing to doe him good, cuts for his promise sake.

Sing this as the 59 pfalme.

Give prayles buto God the Lord,
and call byon his name:

Imong the people eke declare, his works to spread his fame.

2 Sing pe buto the Lord I fap, and fing buto him praple:

Ind talke of all his wondzous works, that he hath wrought alwayes.

3 In honour of his holy name, reionce with one accord:

Indict the hearts also retopce. of those that feeke the Lozd.

4 Secke pe the Lord, Tekete the firength, of his eternall might:

And

inderkehis face continually, and prefence of his light.

the wondzons worksthat he hath done keepe still in mindfull heart: felet the sudgements of his mouth, out of your mind depart. It that of faithfull Abraham, his servant are the seeds: this cleat and children that, of Jacob bo proceed.

for he, he onely is I lay, the mighty Lozd the God: whis make rightfull indgements are, through all the earth abroad. his promife and his covenant, which he hath made to his: whath remembred evermore, to thousand of degrees.

The second pare.
The conenant which he hath made,
with Abraham long ago:
Indiathfull oath which he hath sworne
to Haack also.

hat Jacob shold obay:

Ind for etemall couenant,

to Afrael foz age.

in when he thus faid loe I to you, all Canaan land will give:
the lot of your inheritance, wherein your feed shall line.
In Although their number at that time, bid bery small appeare:
I'm bery small and in the land they then but strangers were.

hhile yet they waikt from land to land without

without a fure abode:

Ind while from fundate kingdomes they; bib wander all abzoad.

14 And wrong at no oppreffors hand, be fuffered them to take

But euen the great and mighty kings, reproued for their lake.

15 And thus he faid, touch ye not thofe, that mine announced be:

Me do the Prophets any harme that do pertaine to me.

of bread be Gropd the Boze:

But he against their time of neede, had sent a man befoze.

The third part.

17 Euen Joseph which had once bin soid, to live a save in woe:

18 Whose fæte they hurt in flocks, whose the Fron piercit also. (sonte

19 Untill the time came when his caufe,

The mighty word of God the Lord, his faultleffe truth did trie.

20 Che king fent and delivered him, from pailon where he was:

The ruler of the people then, bid frecip let him paffe.

21 Ind over all his house he made, him Lozd to beare the Swap:

And of his substance made him haue, the rule and all the stap.

22 Chathe might to his will Instruct, the Princes et his land:

And wifedomes loze his ancient men, might teach to binderstand.

23 Chenintothe Egyptianiand,

tame Acael alfo: `Man, Macob in the land of Ham, bid line a Granger tho.

in number made to flow:
in number made to flow:
ind oner all their enemies,
infrength he made them grow.
In whose heart he turnd that they with
his people did intreat:
(hate
had did his fernants wrong fully,
while with false decest.

The fourth part.

this faithfull fernant Moyles then, and Baron whom he chole:
who command to go to them, his malage to discluse.
The wondrous mellage of his signes, among them they did thew:
wonders in the land of ham, then did they worke also.

Darkenelle be fent, and made it darke, milead of brighter day: Ind but o his commission, they did not disober. The tarnd their waters into bloud, he did their files slay: Im land brought frogs even in the where their king Pharao lay. (place,

helpake and at his voice there tame, frat fwarmes of noylome flies:
Wall the quarters of their land, were fild with cra witing lice he gave them cold and kony hails, in fead of milder raine:
Mary flames within their land, then base their paine.

B

224. Pfalme Cv. 33 De finote the bines and all the trees, whereon their figs did grow. And all the trees within the coalis, downe did he ouerthrow. 34 De fpake then Caterpillers bib. and Gralhoppers abound: 25 Which eate the graffe in all their land, and fruit of all their ground. The fift part. 36 The first begotten in the land, eke deadly did he finise: Yea the beginning and first fruit. ofailtheir ftrength and might. 37 with gold and fluer be them brought. from Egypt land to palle:
And in the number of the tribes, no fæble one there mas 38 Egypt was glad and iogfall then, when they did thence depart: for terrour and the feare of them. was fallen byon their heart. 39 Co throud them from the parching a cloud he did bilplay: (beate And are he fent to give them light, when night had bid the day. 40 They asked and he caused quailes, and fully with the bread of heaven, to raine at their request: their hanger be repielt. 41 De ovened then the Congrocks, and water gulbed out: And in the drie and parching grounds. like rivers ranne about.

ape mindfull was he tho: Phich to his feruant Abzaham, he plighted long ago.

42 Foz of his holy conenant,

43 00

12

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11

be

shebjought his people forthwith mirth and his elect with iop.
Out of his cruell hand wacre they, had lived in great annoy.

Ind of the heathest men he gave,
to them the fruitfull lands:
the labour of the people eke,
they tooke into their hands.
That they his holy Katutes might,
observe for evermore:
Ind faithfully obey his lawes,
praise ye the Lord therefore.

Confitemini Domino.Pfal, Cvi.N.

The people dispersed vn dez Antiochus, do magnific the goodnesse el Wod among the repentant, and pray to be gathered from among the heathen, that they may prayse his name.

Sing this as the 103 plalme. playle ge the Lozd for he is good,

his mercies butes for aye:

1 Who can expresse his noble a ds,
or all his praise display?

3 Chey blessed are that sudgement keepe,
and infly do alway;

Dith fatiour of thy people Lozd, remember me I pray.

is with thy fairing health D Lozd, bouchfafe to biff me: that I the great felicity, of thine elect may fee. Tho with thy people toy I may, a topfull mind possess: tho may with their invertence, a glozying heart expesse.

both we, and the our fathers all banelinned enery one: behave committed wickedness, and leading we have done.

路上

7 Che wonders great which thou D halt done in Egypt land: (Lord. Dur Fathers though they faw them all, yet did not bnderstand.

Por they thy mercies multitude, did kæpe in thankfull mind: But at the Sea yea the red Sea,

cebelled most bukind.

8 Pecuerthelesse he saued them, for honour of his name:

Chat he might make his power known, and spread abroad his tame.

9 The red fea he did then rebuke, and forthwith it was dridee

Ind as the wildernelle fo through, the decpe be did them guite.

10 he faued them from the crucil hand of their despightfull foe:

Ind from the enemies hand he bib, beliver them also.

The second part.

11 The waters their opprellogs whelmb.

in fong they beleeude his words epraife in fong they did him give.

bis words they cleane forgat:

And for his counfeil and his will, they did negled to waite.

with fond and grædy luft:

Ind in the defert tempted God, the stay of all their trust.

15 3 nd then their Wanton minds belire, be luffered them to haue:

But walling leannelle therewithall, butotheir foule he gaue.

Chen

24

E

Psalme Cvi.

16 Then when they ladged in their tents at Moles they bid grutch:

Saron the holy of the Load, fodib they enuiemuch.

17 Cherefoze the earth Did open wide, and Dathan Did Deuoure: Indall Abirams company,

bid couer in that boure.

il In their allembly kindled was, the bote confuming fire: Ind wasting flame did then burne by, the wicked in his ire.

19 Upon the hill of Hozeb thep, an Idoli calfe did frame: Ind there the moiten image they

did worthip of the fame.

10 Into the likenes of a Calfe, that feedeth on the graffe: this they their glozy turnd, and all

theirbonour Did Deface.

11 And God their onely fautour bukindly they forget:

which many great and mighty things m Egypt land had wrought. The third part.

12 And in the land of Ham for them, most wondzous works had done:

Ind by the red fea dreadfall thinges performed long agone.

13 Cherefoze foz their fo thewing them, forgetfall and bukind:

to bring bestruction on them all, he purposde in his mind.

4 Nad-nothis cholen Moles stood, before him in the breake:

Coturne his weath leaft he on them with flaughter thould them wreake.

Plalme Cvi.

24 Chep did despile the pleasant land, that he behight to give: Yea and the monders he had spoke.

Yea and the wonders he had fpoke, they did no whit believe.

2 5 But in their tents with grudging hart they wickedly repinde:

Mor to the boyce of God the Lord, they gave a hearkening mind.

26 Cherefore against them lifted he, his ftrong reuenging hand:

Them to bestroy in wildernelle, ere they should fee the land.

37 And to destroy their feeed among. the nations with his rod:

And through the countries of the Sociato to featter them abroad.

28 Co Baal Peorthenthey Did, abiopue themlelues alfo:

Ind eate the offerings of the dead.

29 Chus with their owne inventions, his weath they did provoke:

Ind in his fo inkindled wath, the plague boon them broke.

30 But Phinees flood by with zealf, the finners bile to flay:

And judgement he did execute.

and then the plague did flay.

The fourth part.

31 It was imputed bato him, for righteoulnes that day:

and from thenceforth fo counted is, from race to race for age.

32 At waters eke of Meribath, they did him angrie make:

Yea fo far forth that Morfes was, then punisht for their fake.

53 Because

Psalme Cvi.

Because they best his spirit full fore, that in impatient heate: dislips spake bradusedly,

his feruo; was to great.

14 Por as the Lord commanded them, they flew the people tho:

and learnd their works also.

36 And did their Idols ferne which were their ruine and decay:

Co fiends their fonnes and daughters, bid offer by and flay. (they

37 Yea with bukindly murdering knife, the quiltieffe bloud they foilt:

ya their owne formes and daughters, without all cause of guilt. bloud,

38 Whome they to Canaan Adols then, offered with mighty hand:

Indio with bloud of Innocents, befiled was their land.

39 Chus were they frained with the of their owne filthy way: (worker

Ind with their owne inventions, a whosing they did Aray.

40 Cherefore against this people was, the Lords wrath kindled fore:

Ind even his owne inheritance, therefore he did abborre.

41 Into the hands of heathen men,

he gave them for a pray: Ind made their foes their Lords, whome were forced to obay. (they

Thefift part.

42 Yea and their hatefull enemies, opprefit them in the land:

and they were humbly made to fromp, as subject to their hand.

43 Full oftentimes from thrail had be. beligered them befoze:

Ind with their counsels they to wath, pronokt him euermore.

Cherefoze they by their wickednes, were brought full low to lve:

44 Yet when he faw them in bilireffe, he bearkened to their crie.

45 He cald to mind his covenant. Swhich heto them had fwezne:

Bud by his enemies multitude, repented him therefore.

46 And fauour he them made to Ande, befoge the light of thole:

Chat led them captine from their land, when earst they were their foes.

47 Saue be D Lozd, that art our God faue be D Lozd we pray:

Ind from among the beathen folke,

48 That we may fpread the noble praile, of thy most boly name:

Chat we may glozy in thy prayle, and founding of thy fame.

49 The Lozd, the God of Ifrael, be bleft foz enermoze:

Let all the people fay Imen, prayle ye the Lord therefore.

Confiremini Domino.Pfal.Cvii.W.K.

Dauid exhorteth all that are redeemed by the Lord, and aregathered vnto him to give thankes therefore, who by fending prosperitie and advertisie, bringeth men vnto him therefore as the righteous thereat rejoyce, so shall the wicked have their mouth stopped.

Sing this as the 77 Pfalme.

Glue thanks buto the Loto our God,
for gracious is he:

31

15

31

3

Palme Cvii

Indthat his mercy hath no end, all mostall men may fee.

much as the Lozd redeemed hath.

with thanks though prayle his name:
Ind thew how they from foes were freed
and how he wrought the fame.

that lay to farre about:
from east to well, from north, to south,
big band doth find them out.

They wandzed in the wildernelle, and fraged from the way:

Ind found no Citty where to dwell, that ferue might for their stay.

f Whole thirl and hunger was to great, in those befores to wide:

Chat faintneffe did them foze affault, and eke their foules annoyd.

6 Chen did they crie in their dilirelle, buto the Lord for aide:

Who bid remoue their troublous flate, according as they plate.

7 Ind by that way which was most right he led them like a guide:

Chat they might to a Citty goe, and there also abide.

Let men therefore before the Lord, tonfelle his goodnes then

Ind thew the wonders that he both, before the formes of men.

of othe the empty foule fallainde. whome thirlt hath made to faint:

the hungry foule with goodnes fed, and did them eke acquaint.

o Duch as do dwell in darkenelle deepe, where they of death do waite:

fall bond to talte fuch troubloug storms as iron chaines bo threat. The

The fecond part.

they fought so to rebell: words

Esteeming light his counsels his, which do so farre excell.

12 But when he humbled them fall lowe they fell downe flat with griefe:

And none was found so much to helpe, whereby to get reliefe.

13 Then did they crye in their diffresse, buto the Lozd foz aide:

Who did remove their troublous flate, according as they praid (brought,

and from Deathes deadfull hade:

Burling with force the iron bander, which he before them lard.

15 Let them therefore before the Lord, confelle his kindnelle then:

Ind thew the wonders that he both, before the fonnes of men.

16 For he threw bown the gates of braffe and brake them with frong hand:

The iron barres he fmotein two, nothing could him withftand.

17 The foolish folke great plagues do feel and cannot from them wend:

25ut heape on moe to thole they have, because they do offend.

that none they could abide:

Mithereby death had them almost caught as they full truely tride.

19 Then did they crie in their diffreste, but a Lozd foz aide:

Maho bid remoue their troublous flate,

Psalme Cvii.

eccording as they prayd.

10 for then he fent to them his word,

which bealth did him restore:

Ind broght them from the dangers great wherein they were before.

The third part.

zi Let men therefore before the Lord, confelle bis kindenelle then:

Ind thew the wonders that he doth, before the fonnes of men.

nant them offer facrifice.

Ind speake of all his wondrous works, with glad and togsall cheare.

33 Such as in thips of brittlebarkes, into the Sea bescend:

Cheir marchandifethrough fearful flouds to compalle and to end.

the Lozds works what they be:
Ind in the dangerous deepe the lame.

most maruelous to fee.

15 for at his word the stormy winds, ariseth in a rage:

Ind firreth bp the furges fo, as nought can them allwage.

26 Chen are they lifted by fo hie, the clouds they feeme to game:

and plunging downethe depth butill, their foules consume with paine.

27 And like a brunkard to and fro, now here now there they recle:

as men with feare of wit bereft, or had of lence no feele.

28 Then did they crie in their distresse, buto the Lozd for aide:

who did remoue their troublous state,

accozding

234 Pfalme Cvii. according as they praid.

the flurby fromes to cease: (make, So that the great waves from their rage

are brought to rest and peace.

30 Then are men glad when rell is come, which ther so much did crane:

And are by him in haven brought, which they so faine would have.

g 1 Let men therefore before the Lord,

And thew the wonders that he both, before the formes of men.

32 Let them in prefence of the folke, with praise extell his name:

Ind where the elders do connent, let them there do the fame.

for running flouds to brie deferts, be both oft change and turne:

And drieth by as it were dult, the springing well and bourne.

34 A fruitfull land with pleasure deckt.
full barren he both make:

13

f

Pa

when on their annes that dwell therein, he both tuft bengeance take.

3, Againe the wildernelle full rude, he maketh fruit to beare:

with pleafant fpring of waters cleare, though none before were there.

36 Wherein such hungry soules are let, as he both freely chuse:

That thep a Cittie may them build, to dwell in for their ble.

That they may fow their pleasant land, and bineyards also plante

Psalme Cviii.

lyceld him fruit of lach increase, as none may feeme to want.
They multiply exceedingly, the Lozd to h bleffe them for make, by numbers great to grow.

but when the faithfull are low broght by the oppressors stout:

who minish bo through many plagues, that compasse them about.

Then both he princes bring to shame, which bid them sore oppresse:

which wife caused them to erre, within the wildernesse.

But pet the poose he raised by out of their troubles deepe:
Indoftumes both his traine augment, much like a flocke of theepe.
The righteous that behold this light, and also much resorce:
Thereas the wicked and pernerse, with griefe shall stop their bopce.

But who is wife that now full well, he may thefe things record: for certainly fuch thall perceive, the kindness of the Lozd.

Paratum cor meum. Plal. Cviii. N.

Paid with heart and voyce prayfeth the Lord, and affureth himfelfe
of the promife of God, concerning the kingdome of Ilraul, and
his power against other nations, who though he seeme to torsake vs for a time, yee he alone in the end will cast downe our
tnemies.

Sing this as the 77-plalme.

Obod my heart prepared is.

and ele my tongue is fo:

I will advance my boyce in fong,
and giving prayle also.

awake

236 PsalmeCviii;

2 3 wake my bioff and my harpe, fweete melodie to make:

And in the mouning I my felfe, right earely will awake.

3 By me among the people Logo, till practed thatthou be:

And I among the heathen folke, will ling D Lord to thee.

4 Because thy mercy Lord is great, aboue the heatiens hie

And eke thy truth doth reach the clouds, within the lofty (kie.

5 Aboue the flarry heavens hie, exalt thy felfe D God:

And Lord Display bpon the earth, thy glory all abroad.

6 Chat thy dearely beloned may, be fet at liberty!

Helpe D my God, with thy right hand, and hearken buto me.

7 God in his holinelle hath spoke, wherefore my topes abound:

Sichem I will dinide and mete, the vale of Succothes ground.

8 And Gilead mine owne thall be, Manalles mine thall be:

My head Arength Cphiaim, and law, thall Juda give to me.

on Edom will I throw:

Upon the land of Paletine, in triumph will I goe.

to Who thall into the cittle frong, be quide to conduct me?

De how by whome to Egept land, conuaged fall I be.

13 30

9

Is tenet thou D Lozd, which late, hablt be forgotten quite withou D Lozd, which with our hoalf when not go forth to fight?
This be D Lozd thy fauing age, when troubles do affaile:

mall the helpe of man is baine, and can no whit auails.

Chiough God we shall do ballant, and worthy of renowne: acts. whill subdue our enemies, yea he shall tread them downe.

Deus laudem tuam. Pfal.Cix. N.
midbeing falfly accused by Saules flatterere, prayeth God so
helpe him to destroy his enemies, who represent Judas the traymove the Christ Lesus, and all the like enemies of the Children of
God.

Sing this as the 77.pfalme

A spechlesse silence do not hold,

D God thy tongue alwayes:

D God even thou I say that art,
the God of all my prayse.

Chewicked tongue and guisfull mouth
on me disclosed be:

Indthey with false and lying tongue,
have spoken buto me.

They did befet me round about, with words of hatcfall spight: Without all cause of my desert, against me did they sight.

4 for my good will they were my foss, but then gan I to pray:

My good with ill my friendlines, with hate they did repay.

Set thou the wicked over him, to have the opper hand:

At his right hand eke fuffer thou, his hatefull foe to frand.

6 When he is intoged let him then, condemned be therein:

7 And let the praper that he makes, be turned into finne.

8 Frm be his dayes, his charge also, let thou an other take:

9 his children let be fatherleffe, his wife a widdow make.

to begand feeke their bread:

Wandzing out of the walted place, where erft they have beene fed.

1 1 Let couetous extortioners, catch all his goods and fore.

And let the ftrangers sporle the fruits, of all his toyle befoze.

12 Let there be none to pitty him, let there be none at all:

Chat on his children fatherlesse, will let their mercy fall.
The second part.

13 And fo let his posterity.

Cheir names out blotted in the age, that after fhail fucceed.

14 Let not his fathers wickednes, from Gods remembrance fall:

Ind let thou not his mothers finne, be done sway at all.

15 But in the presence of the Lord, let them remains for ape:

That from the earth their memozy be may cut clean away.

bat bid purfue with fpite:

Pfalme Cir.

but did pursue with spite: themoudled man and thought to slay, the wofull hearted wight.

Is he did curung loue, it shall betide but o him so:
Indas he did not blessing lone, it shall be farre him fro.
Is he with curung clad himselse, so it like water that:
Inte his bowels and like oyle, into his bones befall.

As garment let it be to him, to cover them for ape: Ind as a girdle wherewith he, hall girded be alwap. In lot let this same be from the Lord, the guerdon of my foe: I hand of those that cuilt speake, against my soule also.

But thou D Lozd, that art my God, deale thou I fay with me:
Iter thy name deliner me,
for good thy mercies be.
"Because in depth of great distresse,
Incedy am and poze:
Indeke within my pained breast,
my heart is wounded fore.

The third parte

use of the depart away, as both declining thade: Indas the Grashopper so J, am thaken off and fade.

I with fasting long from nædfall fæde, ensæbled are my knæs: Indall her fatnes hath my flesh, ensocced beene to læse.

2 , And I alfo a bile re proach,

to then was made to be:

In they stat die boon me lobe, bie fhabe their heads at me.

26 But thou D Lord thou art my God, wine eide and faccour be

Accepting to the mercy Lezd,

27 Ind they hall know thereby that this Lead is the might hand:

And that thou thou had bone it Lozd, so hall they bederitand.

28 Blibogh they curfe with fpite, get thou thalt bleffe with louing boyce:

They final arise and come to thame, thy sexuant thail tecopee.

29 Let them be clothed all with shame, that enemies are to me:

Bud with confusion as a cloake. eke tet them couered be.

30 But greatly I will with my mouth, gine thanks buto the Lozd:

And Jamong the multitude, his prayles will record.

31 for he with helpe at his right hand, will frand the poore man by:

Co faue him from the man that would, concerne my foule to die.

Dixit Dominus. Pial.Cx. N.

Danid prophecieth of the power and everlasting kingdome of Chiff, and of the pri. sthood, which thould pur an ende to the prickhood of Leui.

Sing this as the 68-plalme.
The Lord did fap buto mp Lord,
Ge thors on my right hand:
Cili I , and made my foes a Gold,

mbert-

Pfalme Cx1.

whereon thy feete that I fand.

the Lord thall out of sion fend,

the scepter of thy might:

whether mortalifoes be thou,

their ruler in their sight.

Indinthe day in which thy raigne, and power they shall see: tem hereby free-will offerings shall, thy people offer thee. In with an holy worthipping, then shall they offer all: by birthdew is the dew that doth, from wombe of morning fail.

the Lord hath fworne and never will, went what he both fay: http:// which was a priest for aye. the Lord thy God on thy right hand, that kandeth for the Kately kings, byenhis wrathfull day.

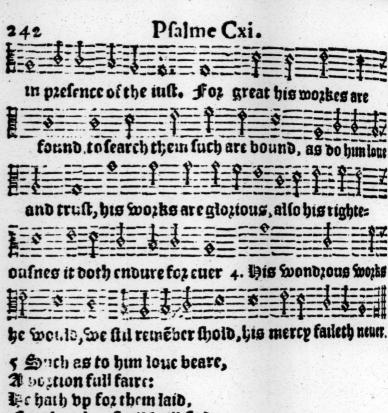
the heathen he shall sudge, and fill, the place with bodies dead: the place with bodies dead: the outries shall, in sunder smite the head. Ind he shall drinke out of the broke that runneth in the way: therefore he shall lift by on hie, his royall head that day.

of

he

Confirebor tibi. Pfal. Cxi. N. United to the Lord for his manifold workes to warder his Church, and declareth wherein true wikedom, & right knowledge confilteth.





The hath by for them laid, for this they shall well sind, he will them have in mind: We will them have in mind: Ard keeps them as he said.

I for he did not distaine, his works to show them plaine: Wy lightnings and by thunders when he the heathens land, Where they beheld his wonders.

Defail his works ensucth
Both sudgement, right and truth,
Whereto his flatutes tend,
hey are decrede sure,
for everto endure,
Which equity both end,
Redemption he gave,
his people for to save,
And hath also required,

his promife not to faile, But alwayes to pzeuaile, his holy name be feared.

10 who fo with heart full faine. Erue wisedome would attaine:

lone

ozhs

uer

The Load feare and obep. buch as his lawes do keepe, bhall knowledge haue full deepe. his praise shall last for ape.

Beatusvir. Pfal.Cxii. W.K. Heprayleth the felicity of them that feare God, and condemneth the curfed flate of the contemners of God.

Sing this as the Parer noffer. The man is bleft that God doth feare, And that his lawes doth love indeede his feede on earth God will byzcare, Ind bleffe fuch as from him proceede. his house with good he will fulfill, Disrighteoulnes endure iball ftill.

4 Unto the righteous both arife. Introuble top in darkenes light: Compassion is in his eyes, Ind mercy alwayes in his light . 5 Yea pitie moueth fuch to lend, he doth by judgement things expend.

6 And fuch thall never faile. foin remembrance had is he: fotidings ill can make him quaile, Who in the Lord fare hope both fee. 8 his heart is firme his feare is pat, for he that fee his foes downe caft.

9 he did wellfoz the pooze pronide, his righteousnes thali fell remaine, In his estate with praise abide. Chough that the wicked men distaine. 10 Yea gnash his teeth thereat shall he \$ 3

And

244 Pfalme Cxiii. Andsoco nsumehis stateto fæ.

Laudate pueri. Pfal. Cxiii. W.K.

An exhortation to prayle the Lord for his providence, in that constraint to the course of nature, worketh in the Church.



Things to behold both here below; Ind also in beauen aboue,

theneby buft of buft to beam. meke the poze which helpe none fato. his onely mercy bib him moue. con Ind fo bim fet in high begree, nth princes of great Dignitie, That rule his people with great fame. Luebarren he both make to beare. with great top her fruit to reare. Therefoze paple pe his holp name. In exitu Ifrael, Pfal. Cxiii. W. W.

falls delivery out of Egypt putteth vs in remer brance of Gods great mercies towards his children, and of our ynthankfulneffe. for the lame.

Sing this as the 98.Pfalme. When Ifrael by Gods abbreffe,

8

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Z

from Pharaos land was bent: Ind Jacobs boule the Arangers left. and in the fame traine went. In Juda God his glozy hewd, his holinelle moft bright:

bodid the Afraclites declare. his kingdoine, power and might.

The lea it fam and fudeenly, asall amazde bid Ape: the rearing areames of Lozdans floud, mouled back warply. As Rams afeard the mountaines (kipt, their Arenath did them forfake: Ind as the feel strembling lan: bes,

their tops did beate and shake.

What aild the fea as all amazde, lo fodainip to flye? Probling wance of Jordans floud, why ran pe back warding Why thooks pehilas in 1200 afrain, why dis your Arengeh to thake: the bid pour tops as trembling A 186 . T. logleare quiner and qualis.

2

246 Psalme Cxv.

7 D carth confesse thy sourraigne Lozd, and dread nis mighty hand:

Beforethe face of Jacobs God, frare pe boch fea and land.

8 I meane the God which fro hard rocks, both cause maine flouds appeare:

Ind from the stony flint did make, gust out the waters cleare.

Nonno'is Domine Pfal. Cxv. N.

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The faithfull oppressed by Idolatrous tyrants, promise that they will not be vinmindfull of so great abonesite, if it would please God to heare their prayers, and deliuer them by his omnipotent power.

Sing this as the 119.pfalme.

Not but o be Lozd not to be, but to thy name give praile: Both for thy mercy and thy truth, that are in the alwayes.

2 Why shall the neather scorners say, where is their God become:

3 Dur God in heauen is and what, he will that bath he done.

4 Cheir Idols alner are and gold, worke of mens hands they be:

5 They have a mouth and do not speake, and epes and do not see.

6 And they have cares topnd to their and do not heare at all (head,

And nofes eke they formed have, and do not smell at all.

7 And hands they have and handle not, and fate and do not goe:

21 throat they have yet through the fame, they make no found to blow.

8 Chofe that make them are like to them and those whose trus they be:

o D Ffrael truft in the Lord, their helpeand fhield is he.

D

10D Barons house trust in the Lozd, their helpe and shield is he:

their helpe and thielr is he.

the Lord hath mindfull beene of bs, and will be bleffe alfo:

On Israels and on Aarong house, bis bleilings he will shew.

them that be fearers of the Lozd, the Lozd both blesse them all: Guenhe will blesse them every one, the great and eke the small.

" Co pon I fay the lining Lozd, will multiply his grace:

Co pou and to the children that that that follow of your race.

ley

nt

of yeare the biesed of the Lord, even of the Lord Isay which both the heavens and the earth, bath made and fet in stay.

16 The heavens pea the heavens hie, belong buto the Lozd:

Checarth but o the founces of men, he gave of free accord.

ly They that be dead donot with prayle, let forth the Lords renowne: Many that into the place,

of Glence dogo downe.

18 But me will prayle the Lord our God from hence forth and for arc: Sound ye the prayles of the Lord,

prayle ye the Lord I say.

Dilexi quoniam. Pfal. Cxvi. N.
Divid being in great daunger of Saul in the defect of Maon perceiuing the great and inestimable lone of God toward him, magnitith such great mercies, protesteth that hee will be thankefull for
the same.

13

1

Sing this as the 11 t. pfalme.

I Louethe Lord because my boyce, and prayer heard hath her

2 When in my dayes I cald on him, he bosved his eare to me.

3 Guen when the mares of cruell beath, about besetmeround:

When paines of hell me caught and when, I woe and forrow found.

4 Upon the name of God the Lord, then did I call and fay:

Deliver thou my foule D Lord,

g The Lord is very mercifull, and tulk be is also.

3nd in our God compallion, both plentifully flow.

6 The Lord in lafety doth preferue, all those that simple be:

I was in wofull milery, and herelieued me.

7 And now my foule fith thou art lafe, returne buto thy reft:

For largely los the Lord to the, his bounty fath ernselt.

8 Because thou halt delinered, my soule from deadly thealt:

Map moutned eyes from mournfull tears my fliding feete from fail.

of life will walke therefore:

for I was troubled fore.

The fecond part.

11 Thaid in my distresse and feare, that all men lyers be:

12 What thall I pay the Lord for all.

bis

his benefits to mer I the wholesome cap of saving health, I thankfully will take: Ind on the Lozds name I will call, when I my prayers make.

that I have him behight:
that I have him behight:
the can at this prefent time,
in all the peoples light.
If Right deare and precious in his light,
the Lord doth are essenc:
The death of all his holy ows.
what ever men do deems.

16 Thy fernant Lozd, thy fernant loe,
I do my felfe confesse:
Sonne of thy handmard thou halt broke,
the bands of my distresse.
17 And I will offer by to thee,
a facrifice of praise:
Ind I will call byon the name,
of Bod my Lozd alwayes.

that I to him behight:
Yea even at this present time,
in all his peoples light.

19 Yea in the courts of Gods ownehouse
and in the midst of thee:

O thou Jerusalem I say, wheresoze the Lozd prayse ye.

Laudate Dominum. Plal. Cxvii.
Heexhorteth the Gentiles to prayle God because hee hath accomplished as well to them as to the Iewes, the promise of life enerlasting by lesus Christ.

Sing this as the 98 Pfalme.
O All ye nations of the world,
prayle ye the Lord alwayes:
Ind all the people enery where,

250 Plalme Cxviii. fet forth his noble prayle. For great his kindnes is to his, his truth endures for aye: Wherefore prayle pe the Lord therefore, prayle pe the Lord I say.

Confitemini Domino. Pfal Cxviii.N.

Dauid reiected of Saul, and of the people far the time appoynted, obtayneth the kingdome, forwhich hee biddeth all them that tears the Lord to bee thankefull, under whose person Christis liuely set forth who should be of his people resected.

Sing this as the 48 plalme
Chinepethanks buto the Lozd,
foz gracious is he:
Because his mercie doth endure,
foz ever towards thee.
Let Israel confesse and say,

his mercy dures for ape:
3 Pow let the house of Aaron say,
his mercy dures for ape.

4 Let al that feare the Lozd our God, even now confesse and say:
The mercy of the Lozd our God, endureth fell for aye.

In trouble and in heavines,

which louingly heard me at large, my lute was not denide.

6 The Lozdhimselfe is on my side,
I will not stand in doubt:
Doz feare what man can do to me,
when God kands me about.
7 The * ozd doth take my part with them
that helpe to succour me:
where soze shall I see my desire,
boon mine enemie.

8 Better it is to truft in Bod, then in mans moztali feede:

Otto put confidence in kings, or Brinces in our næbe.

10 Bil nations have enclosed me, and compassed me round:

But in the name of God will J.

n They kept me in on enery ade, they kept me in I fay:

Buttuzough the Lord his mighty name Thall worke their decay.

they came about me all like bees, but vet in the Lozds name:

Iquencht the thomes that were on fire, and will destroy the same.

The second part.

13 Chou halt with force thrult forc at me that I indeed might fail:

Batthrough the Lord I found such help, that they were vanquish all.

14 The Lozd is my defence and ftrength, my top my mirth and fong:

heis become for me indeede,

a Samour moft frong.

och bring to palle great things:

heaufeth boyce of top and wealth, in righteous mens dwellings.

16 The right hand of the Lozd doth bring most mighty thing: to passe:

his force is as it mas

his force is as it was.

17 I will not bye.but euer line, to better and beclare:

the Lord his might & wondrous power his workes and what they are.

the Land hunselse hard chastened, and hath corrected me:

With that h not given me ouer get, to beath as ye may foe.

of truth and rightcoulnes:

That I may enter into them, the Lozds praise to confesse.

20 This is the gate even of the Lord, which that not to be that:

But good and righteous men alway, that enterinto it.

The third part.

21 3 will ginethanks to the D Lozd, becaule theu haft heard me:

And art become most louingly, a Sautour bote me.

22 The stone which ere this time among, the but hers was refused:

Is now become the corner from, and chiefly to be bied.

23 Chismas the mighty works of God, this was the Lords owne fact:

Ind it is merneilous to behold, with eyes that noble ac.

24 Chis is the confull day indede, which God himselfe hath wrought:

Let be be glad and top therein, in heart in mind and thought.

25 Main helpe by Lozd, and profper by, we with with one accord:

26 Wiefer be be that comes to bs, in the name of the Lord.

27 God is the Loze that the weth be light bint pe therefore with cord:

Your factifice to the alear.
and give thanks to the Lozd.

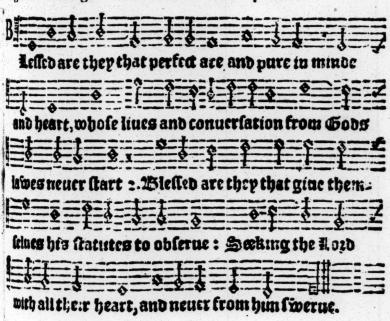
28 Thou art my God I will conselle.

and

and render thanks to the:
thin art my God and I will prayle,
thy mercyes towards me.
19 D give perhanks but the Lozd,
for gracious 14 he:
because his mercy both endure,
for ever towards me.

Beati immaculati. Pfal.Cxix. W.W.

The prophet wonderful'y commendeth Gods law, wherein hee can
so that she himsel'e nor expresse sufficiently his affection, theretate adding notable complaint and consolation meete for the
faithfull to have both in heart and voyce, as in the Hebrew every
tight verses begin with one letter of the Alphaber.



Doubtlesse such mengo not altray, not do no wicked thing:
Which seedally walke in his pathes, without any wandzing.
This thy will and commaundement, that with accenting hede:
Thy nobic and draine precepts, we learne and keepe indeede.

254 Pfalme Cxix.

5 D would to God it might the please, my wayes su to redzesse:

That I might both in heart and boyce, thy lawes beepeand confesse.

6 So fhould no fhame my life artaint, whileft I thus fet mine eres:

And bend my mind al wayes to mule, on thy facred decrees.

7 Then will I praise with bpright hart, and magnifie thy name:

when I shall learne thy judgements iult, and likewise prouethe saine.

8 And wholp will I give mp felfe, to keepe thy lawes aright:

Forfake me not for ever Lord, but thew thy grace and might.

BETH. The lecond part

9 By what meanes may a young man belt his life learne to amend:

If that he marke and keepe thy word, and therein his ite fpenh.

10 Unfainedly I have thee fought, and thus fæking abide:

D neuer fuller me D Lozo, from thy precepts to fide.

1. Within my heart and fecret thoughts, thy weaks I have his first:

Chat I might not at any time, offend thy holy will.

12 We magnific thy name D Lord, and praylethe enermoze:

Thy flatuces of most worthy fame, D Lord teach me therefore.

13 My lips have never cease to preach, and publish day and night:

The indigements all which did proceede, from thy mouth full of might.

14 The

Pfalme Cxix.

the testimonies and the waves, please me no less indeede: the all the treasures of the earth, which worldlings make their made.

Of the precepts Aill will I mule, and thereto frame inp talke: le ata marke ftill will I aime. the waves how I map walke. Mp oncip top fhail be fo firt. and on the law to fet: that nothing can me so farre blinde. that I thy words foract. The third part. SIME L. Frant to the feruant now fach grace, as may my life prolong: the holy word then will I keepe, both in mp beart and tonque. Mine ei & which are dim and thut bo le open and make bzight: that of thy law anomeruelous workes. I may have the cleare ught.

Jam a franger in this carth, wandzing now here now there:
the word therefore to me disclose, my footsteps for to cleare.
Why socie is rauilly with delire, and never is at rest:
Suttakes to know the judgements his, and what may please thee best.

theproud men and malicious, thou halt destroyd each one:
Indurted are such as do not, thy helts attend byon.
I look turne from merebuke and shame, which wicked men conspire:
In I have kept thy covenant, with seale as hote as sire.

23 The Princes great in counsellfate, and bid against me speake:

25 at then thy fernant thought how he, thy flatutes might not breake.

24 fing wherthy conenants are my toy, and my great bearts folace:

Hip ferue in fread of Counsellers,

DAIETH The 4. part.

25 I am alas as brought to grave, and almost rueno to bust:

Reftoze theretoze my life againe,

26 My wayes when I acknowledged, with mercie than dioft heare:

Heare me eftloones and me inftrue, thy lawes to love and feare.

27 Teach me once throughly for to know, thy precepts and thy lore:

Thy works then will I meditate, and lay them by in floze.

28 Mp faule I feele fo foze oppzett. that it melteth foz griefe:

According to the word therefore, balt Lord to fend reliefe.

29 From lying and deceitfullips, let thy grace me defend:

And that I may learne thee to lotte, the holy law me fend.

30 The way of truth both streight & sure.
I have chosen and found:

I fet thy judgements mebefoze, which keepe me fafe and found.

31 Since then D Lozd I fozche my felfe,
thy conenants to embrace:
Let me therefoze have no rebuke,
nos checke in any cafe.

12 Then

Pfalme Cxix.

where thy word doth me tail:
when thou had bet my life at large.

and rid me out of theali.

They part.
33 Instruct me Lord in the right trade,
of thy statutes divine:

Indit to keepe even to the end, my heart will I incline.

34 Grant me the knowledge of thy law, and I thail it obey:

with heart and mind and all my might, I will it keepe I fay.

35 In the right path of thy precepts,
guide me Lord I require:
Mone other pleasure do I with,
nor greater thing before.
36 Incline my heart, thy lawes to beepe,
and covenants to embrace:
Ind from all filthy avarice,
Lord which me with thy grace.

from baine delires and worldly lufts, turne backe mine eyes and light:

bine me the spirit of life and power, to walke the wayes aright.

Be Conforme the gracious promise Lord which thou halt made to me:

which am the fernant and do love, and feare nothing but thee.

19 Reproach and thame which I do fears from me D Lord expell:
for thou dolt indge with equity, and therein dolt excell
40 Behold my hearts delire is bent, thy lawes to keepe for age:
and trengthen me to with thy grace, that it performs I may.

T

258 Psalme Cxix.

VAV. The fixt part.

4: Thy mercies great and manifold, let me obtaine D Lozd:

The fauing health let me eniog, according to the word.

42 50 that I top the flaundzoug mouths of lewd men and brink:

For in thy faithfull promiles, flands my comfort and truft.

43 The word of truth within my mouth let ever still be prest:

For in thy judgements wonderfull, my hope both ft and and reft.

44 And while that breath within my brest both naturall life preferue:

Peatilithis world frail be distolute, thy lawe will I coferne.

45 So walke will I as fet at large, and made free from all dread:

Because I sought how for to keepe, the precepts and the rede.

46 Chy nobleacts I will describe, as things of most great fame:

Euen befoze kings I will them blafe, and thrinke no whit for thame.

47 I will reionce then to obey, the worthy helts and will.

which enermoze I have loude belt, and fo will love them ftill.

48 My hand will I lift to thy lawes, which I have bearely fought:

And practife thy commaundements, in will, in deede in thought.

ZAIN. The vii.pare

49 Thy promise which thou madest to me thy servant Lord remember:

403

31

HE

34

18

Pfalme Cxix.

for therein haue I put my trut, and confidence for ever

o It is my comfort and my isy, when troubles me affaile:

for were my life not by thy word.
my life would forneme faile.

n The proud and such as God contemn full made of me a scorne:

he would I not thy law forfake, as he that were forlorne.

12 But cald to mind Lozd thy great hewde to our Fathers old: (works whereby I felt thy top furmount,

my griefe an hundzed fold.

But pet alas for feare I quake, feeing how wicked men:
Chy law for looke and did procure,
the indexments suba knoweth sub-

thy indgements who knoweth when . 4 And as for me I framdemy longs,

thy flatutes to crait:

when I among the firangers dwelt, and thoughts gan me affault.

15 I thought boonthy name D Lozd, by night when others læpe:

Isfor thy law I alwayes kept, and ever will it keepe.

16 This grace I did obtaine because, thy covenants sweet and deare:

Joid embrace and also keepe,

with reverence and with feare.

7 D God which art my part and lot my comfort and my flap:

Ihave decreed and promised, thy law to keepe alway.

My earnest heart bid humbly fue inpresence of thy face:

Æ 3

260 Pfalme Cxix.

Is thon therefore halt promifed, Lord grant me of thy grace.

and tride my fecret heart:
Which to thy flatutes caused me,

my fæte ftraight to comiert.

as they that flothfull are:

But haltely thy lawes to kepe, I bid my felfe prepare.

61 The crucil hands of wicked men, have made of me their page:

Pet would I not thy lawes forget, nor from thee goe altrag.

62 Thy righteous indgement toward me fo great is and fo hie:

78

10

6

74

75

76

Chat even at midnight I will rife, the name to magnife.

63 Companion am I to all them, which feare thee in their heart:

Ind neither will for lone nor dread, from the commandements Bart.

64 Chy mercies Lord molt pienteoully, do all the Sozid falait:

O teach me how I may obe ?, thy statutes and thy will-

TETH. The g.pari.

6, According to the promite Lord,

for of the grace in fundee forts.

66 Ceach me alwayes to judge aright, and give me knowledge fure:

For certainly beleeve 3 do. that thy precepts are pure.

67 Gre thou bibli touch me with the rod.

Pfalme Cxix

Jerred and went altray:
In now I beepe thy holy word,
and make it all my stay.
After art both good and gracious,
and given would liberally:
the ordinances how to keepe,
therefore D Lord teach me.

is the proud and wicked menhane logd against me many a lies in the commanus dements still observe, with all my heart will J. Their hearts are swolne with worldly as greate so are they fat: (wealth, but in thy law J do delight,

nd happy time may I well fay, when thou doft me correct: first a guide to learne thy laws, thy rod bid me direct.

and nothing feeke but that.

12 So that to me thy word and law. is bearer many fold:

then thousands great of Muer and gold,
or ought that can be told.

10D. The 10 part

is beeing thy hands have made me Lotd

frant knowledge ithewife how to learne to put the lawes in bre-

74 Do they that feare thee Mattreioyce, when ever they me fee:

Branfe I have learnd by thy word, to put my trust in thee.

I know the cause is int:

do when thou dost correct me Lozd,
the cause intended to must.

Many of the goodnes I theeprey.

C 4 Some

fome comfort to me fend: Is thou to me thy fernant heth, fo from all ill me thend.

and I shall furely live:

for top and consolation both,
thy lawes to me do give.

78 Confound the proud whole falle preis me for to deliroy: (tence,

But as for me thy helis to know, will my felfe employ.

79 who so with reverence do thee feare, to me let them retire:

And fuch as do thy covenants know, and them alone delire.

80 My heart without all watering, let on thy lawes be bent:

Chat no confusion come to me, whereby I should be thent.

CAPH. The 11.part.

8. My foule both faint and ceafeth not, thy fauing health to craue:

Ind for thy mords fake ftill I truft, my hearts deure to baue

82 Mine eyes do faile with looking fort thy word and thus I far:

Dh when wilt thou me comfort Lord, why doeft thou thus delay?

83 As a fain bottle in the smoake, fo am I parcht and daide:

Det will I not out of my heart, let thy commaunsements fibe,

84 Alashow long shall I pet liue, befoze I fethe houre:

That on my foes which metozment, thy bengeance thou wilt poure.

85 \$9260

Pfalme Cxix.

helumptuous men have digged pits, thinking to make me fure:
thus contrary against the law,
my hurt they do procure.
Butthy commaundements are all true
and causelesse they me grieue:

that thou mightle me relieue.

h Almost they had me cleane destroyd, and brought me quite to ground: In by thy Catutes Jabobe, and therein succour found.

B Reftoze me Lozd againe to life, for thy mercies excell:

Ind to thail I thy covenants keepe, till beath my life expell.

LAMED. The 12 part.

ly In heaven Lozd where thou dolt dwel thy word is Aablisht ture.

Ind shall for all eternitie, fast graven there endure.

no from age to age thy truth abides, as both the earth witnesse:

wholeground work thou hast laid so sure as no tengue can expresse.

91 Even to this day we may well læ, how all things persenere: Icozding to thy ozdinance,

for all things the revere.
92 had it not bene that in thy law,

my foule had comfort fought: Long time ere now in my diftreffe,

Long time ere now in my distresse, I had beene brought to nought.

93 Therefore will I thy precess are, in memory keepe fast:
By them thou hast my life restorde,

when I was at last cast.

101

104

311

W

C

94 Po wight to me can title make, for I a monchy thine:

Saue me therefoze for to thy lawer, mine cares and heart incline.

95 The wicked men do lake my bane, and thereto lye in waite:

Wit I the while confidered, thy noble act and great.

of I lee nothing in this wide world, at length which hath not end:

But the commaundements and the word beyond all end extend.

MEM. The 13. part.

97 What great befire and feruent lone, Doe I beare to thy law?

Bil the day long my whole deutle, to onely on thy law.

98 Chy word hath taught me far to palle, my foes in policie:

For hill I keepe it as a thing, of most excellency.

99 My teachers which did me intruct, in knowledge Jercell:

Because I do thy cournants kope, and them to others tell.

100 In wilebome I be palle allo, the ancient men indebe:

Ind all because to keepe thy lawes,

101 Mp feete I have refragued eke, from euerp euil way:

Because that I continually.

103 I have not swarude from thy indgenot yet shaunke any dell: (ments for why thou hast me taught thereby,

to live godly and well.

103 \$

Pfalme Cxix.

of D Lord how fweet but my take, and I thy word alway:
publishe no hony in my mouth, fele ought to fweete I may.

Of Chy lawes have me fuch wisedome that betterly I hate:

[micked and bugodly wayes.

m enery bende of rate.

IVN, The apart.

for Even as a lanthorne to my feete,
fo both thy word fine bright:
Ind to pathes where ever I goe,
it is a flaming light.

noff have both fwozne and wilperforms most certainly doubtlesse:

that I will beepe thy judgements ind, and them in life expelle.

of Affliction hath me fore oppret, and brought me to braths bore:

O Lord as thou halt promised,

lo to me life reftoze.

108 The offrings which with heart and most franking I the give. (vorce leept and reach me how I may, after the judgements live.

109 Apploule is ape to in my hand, that dangers me allaile: Indo I not thy law forget,

not it to keepe will faile.

110 Bithough the wicked laid their nets, to eath me at a brap:

In did I not from thy precepts, once swerue or go aftray.

In The lawes I have so claimde alway as more owne heritage: Ind why? for therein I delight, and set my whole courage. For enermore I have beene bent, the statutes to fuitil:

Euen fo likewife boto the end .

LAVIECH The 15. part.

I 13 The crafty thoughts & bouble hearts

But as for thy law and precepts,

my thield of frong befence;

Therefore have I thy promiles, lokt for with patience.

bepart from me anone:

for the commaundements will I kepe, of God my Lord alone.

that death me not assaile:

Por let my hope abuse me so, that through distrut I quaile.

for ought they do or fay:

And in thy statutes pleasure take.

will I both night and day.
I 18 Chou halt trode furh bnder thy fate,

for nought auailes their fubtilty, their counfeil is but weake.

119 Like droffe thou cafts the wicked out where everthey go or dwell:

Therefore can I as thy flatutes, love nothing halfe fo well.

120 Ap fiesh alas is taken with feare, as though it were benumbde:

For when I fee thy judgement ftraight, I am as one allonde.

AIN.

126

Eb

127

91

128

a

311

3

129

M

The is pair.

I do the thing that lawfull is, and give to all men right: tigne me not to them that would, oppicife me with their might.

But for thy feruant furcty be, in that thing that is good: but or out men give me not the forie, which rage as they were wood.

Mine eyes with waiting are now the health fo much I craue: (blinde where the righter us promise Lord, whereby thou wilt me saue.

14 Intreat the servant louingly, and savour to him show: the statutes of most excellency, teach me D Lord to know.

grant me to bnderftand:
whethe stacutes I may know,
best what to take in hand
to It is now time Lozd to begin,
for truth is quite decade:
thylaw likewise I have transgrest,
and none against themsaid.

117 This is the cause wherefore I loue, thy lawes better then gold:

I sewels fine which are esteemde, most costly to be soid.

118 Ithought thy precepts all most sust, and so them laid in store:

Ilcraftie and malicious wayes,
Ido abhorre therefore.

PE. Ther7. part.

129 Thy covenants are most wonderfull and full of things profound:
Myloule therefore doth kape them fure,

when

when they are tride and found.

1 30 Mahen men first enter in thy word, they find a light most cleare:

13

And berie idiots biderstand, when they it read of heare.

to know thy commaundement:

Chat 3 might quite my felfe thereby,

1 3 2 With mercy and compassion Lozd, behold me from about:

As thou art wont to behold such, as the name feare and love.

133 Direct mp footleps in thy word, that I thy will may know:

Ind never let iniquitie, thy feruant overthrow. (harmes,

234 From flaunderous tonges and deadly preferne and keepe me fure:

The precepts then Will I oblerue, and put them eke in bre

the funne in his bright hew: (mount,

Let fhine on me and by thy law, teach me what to efchew.

of dreary traces and felt: (out,

When I beheld how wicked men,

ZADE The Et part.

*37 In every point Load thou art int, the wicked though they grudge:

Ind when thou doelt fentence pronounce thou art a righteous indge.

138 To render right and flee from guile, are two chiefepoynts most hie:

And fuch as thou balt in thy law,

commanded

1)

Pfalme Cxix, mmaunded by ftraitly.

with zeale and wrath Jam confound and even pinde away: the my foes thy word forget, for ought that I do may. We so pure and perfect is the Lord, as any heart can beeme: Ind I thy fervant nothing more, bo love or yet esteeme.

41 And though I be nothing let by,
as one of bale degree:
1st do I not the helts forget,
not thrinke away from thee.
142 Thy righteoulnes Lord is most fult,
for ever to endure:
186 thy law is truth it felfe,
most constant and most pure.

43 Croubles & griefs have feild on me and brought me wondrous low: It do I feil of thy precepts, delight to heare and know.

144 The right coulnes of thy indgements, both last for enermore: Chen teach me them. for even in them,

mpli'e lieth bp in Bogg.

145 With fernent heart I cald and cride, now answere me D Lozd:

that thy commandements to observe, I may fully accord.

46 To thee my God I made my fute, and most humbly request:

have me therefore and 3 will keepe, thy precepts and thy helt.

147 To thee I crie enen in the mozne, before the day ware bright:

2Bccaufe

Psalme Cxix.

159

26 I

Bu

Ch

163

foz

164

Ehp

15

270

Because that I have on thy word, my considence whole plight.

148 Mine cres preuent the watch by night and ere they call Iwake:

Chat by beuifing on thy word, Juight some comfort take.

149 Incline thine eares to heare my bopce and pitie on me take:

As thou wast wont so indge me Lozd, least life should me forsate.

150 My foes draw neare and do procure my death maliciously.

Which from thy law are farrre gone back, and firaid from it lewdly.

Tot Therfore D Lord approch thou neare for neede both fo require:

And all thy precepts true they are, then helpe I thee delire.

152 But thy commaundements I have not now but long agoe: (learnds,

That they remaine for enermore, thou half them grounded fo.

RESH. The : C.p.irr.

153 App trouble and affliction, conuder and behold:

Deliuer me foz of thy law,

154 Defend my good and righteous caule with speed me fuccour fend:

From death as thou halt promifed, Lord keepe me and defend.

155 As for the wiched farre they are, from having health or grace:

whereby they might they starues know they enter not the trace.

156 Great arethy mercus Lord I grant, Sphattongue can them attaine: 2nd

Plalme Cxiv. and as thou half me subgote ere now, fo let me life obtagne.

In Chough many men did trouble me, and perfecute me foze:
In from thy lawes I never thrunke, not went away therefoze.
Is Ind truth it is foz griefe I dy. when I these traytozs sw:
Incause I keepe no whit thy word, not yet swke to know the.

19 Behold for I do love thy lawes. with heart molt glad and faine: behow art good and gracious Lord, reflore my life agains.

io What the word both decree mult be, and so it hath beene ever:
Imprighteous judgements are also,

most true and becay never.

The 21 partsi Princes baue lought by eruelty,

but all in baine, fuz of thy word, the feare bid my beart touch.

162 Ind certainly even of thy word,
I was more merry and glad:

thm he that of rich spoyles and prayes, great store and plenty had.

13 As for all lyes and fallities, I have most and detest

for why chy holy lawes do I. bone all chings like best.

bearen times a day I praise the Lord linging with heart and vorce the nighteous aces and wonderfull,

locanfe me to reiopee.

feteat rest and peace that at such have which

272 Pfalme Cxix, which so thy statutes love.

Po danger shall their quiet life, impaire of once remove.

166 Mine onely helpe and comfort Lord

And therefore haue I bone those things, which thou didit me commaund.

167 Chy lawes have beene my crercife, which my foule most desire:

So much my loueto them was bent, that nought elle I require.

168 Thy statutes and command ements, 3 kept thou knowell aright:

for all the things that I have done, are present in thy light.

TAV. The 22. part.

269 D Lozd let my complaint and crie, befoze thy face appeare:

And as thou hall me promile made, fo teach me thee to feare.

170 App humblefupplications, towards me let find accesse:

Ind grant me Lord deliverance, for fo is thy promife

171 Chen shal my lips thy praises speake after most ample fort:

When thou thy fratures half me taught, wherein frands all comfort.

and on this wife fay thall: (word,

Gods famous acts and noble lawes, are just and perfect all.

173 Stretchout thy hand I thee beleech, and speedily me faue:

For thy commaundements to oblerue, cholen D Lord I haue.

174 Df thee alone Lozd I crane belpe,

foz

De

P

bit

Bp

Int

for other I know none. Indinthy law and nothing elle, I bo delight alone.

175 Frant me therefore long daies to live thy name to magnifie:
Ind of thy judgements mercifull, let me thy fauoustrie.
176 for I was lost and went all ray, much like a wandzing shæpe:
Ohleke me for I have not faild, thy commaundements to kæpe.

Ad Dominum. Pfal. Cxx T.S.

Datidban shed from among the barbarous Arabians, through falk
reports of entitious flatterers, lamenteth his long abode among
such Infidelsignen to all kinde of wickednes and contention.



mps atway, and to the st tatte tre

What vantage or what thing, but thou thus for to Aing?

Thou falle and flattering lyer.

Thy tongue noth hurt I weene.

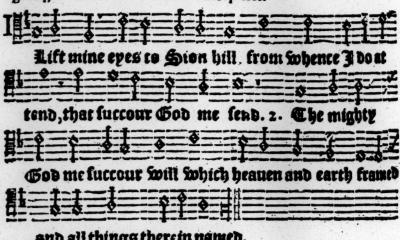
Ho lest then arrowes hene:

Dfhote confuming fire.

Mastolong I flacke, bithinthe tents so blacke: Which Acdars are by name. by whome the flocke elect, and all of Isaacks scat: 274 Pfalme Cxxi. areput to open thame.

7 With them that peace did hate,
I came a peace to make:
and fet a quiet life.
If ut when my tale was told,
Causcielle I was controld:
By them that would have strife.

Leuaui oculos. Pfal. Cxxi. W.VV.
The prophet sheweth by lus owne example, that the saithful ought to looke for all their succour of God alone, who will gouerne and give good successe to all their enterprises.



and all things therein named.

and will the fafely kepe:
for he will never flepe.

4 Loche that both Ilrael conferue, no fleepe at all can him catch: But his eyes thall cuer watch.

f The Lozd is thy warrantalway, the Lozd eke both the couer: as at thy right hand ener.

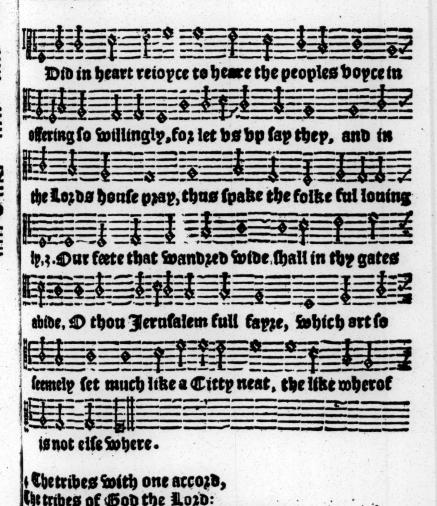
o The Sunne that not the parch by day not the Mone not haife so bright: that with cold the hart by night.

7 The

ond will the plife fure faue:
and will the plife fure faue:
and thou also that have.
In all the butnes good successe,
where ever thou go in or out,
God will the things bring about.

Læratus sum Psal. Cxxii W.K.

Dauid reioyceth that God accomplisheth his promise, and placed his arke in Sion, giving thanks, and praying for the prosperitie of the ckurch.



are this her bent, their way to take

Pfalme Cxxiii.

So God befoze did tell, Chat there his Ifrael.

their pragers thould together make.

Forthere are thrones erect, And that for this respect: To set forth suffice orderly. Which thrones right to maintaine,

Wo Danids house pertaine. his folke to indge accoptingly.

For Jerusalems peace:

Thy friends God profper mightily.

7 Peace be thy walles about, And prosper the throughout: thy places the continually.

8 I with the prosperous state,

That comfort have by meanes of the.

6 Gods house both me allure, Thy wealth for to procure; So much alwayes as ligth in me.

Ad te leuaui. Pfa!. Cxxiii, T.S.

A prayer of the faithfull which are afflicted by the wicked worldlings, and contemners of God.

Sing this as the 137.plalme.

Lozd that heaven doest posselle,

Ilst mine eyes to the:

Enen as the fernant lifteth his, his mafters bands to fee.

2 As handmaids warch their mittrelle fome grace for to achieue: (hands

So we behold the Lord our Bod, till he do be forgine.

and mercy in thy fight:

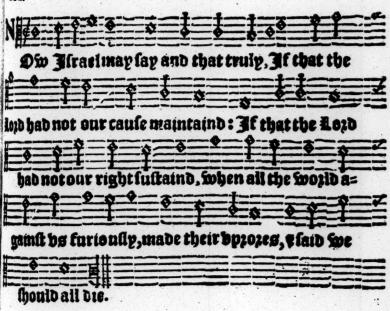
for we are filled and ouercome.

with

with hatred and despight.
Our minds be flust with great rebuke,
the rich and worldly wise:
po make of vs a mocking flocke,
the proud do vs despise.

Nisi quia Dominus. Pfal Cxxiiii.

pesithfull deliuered out of great danger, acknowledgeth not to hacessaped by their owne power, but through the fauour of God.



they had devourd be all:
Indivationed quicke,
folought that we could deeme.
Such was their rage,
as we might well effecte.
And as the flouds,
with mighty force do fall:
So had they now,
our lives even brought to thealt.

the raging freames.

W 4

Pfalme Cxxv.
mock proud in roaring nople,
had long ago,
ouerwhelmd be in the deepe.
6 But loned be God,
which both be fafely keepe:
from bloudy teeth.
and their mock cruell boyce:

which as a crueil pray, to eatebs would rejoyce.

out of the Fowlers grin:
Out of the Fowlers grin:
Escapeth away.
right so it fareth with bs.
Broke are their nets,
and we have scaped thus.
8 God that made heaven,
and earth is our helpe thene
his name hath saved bs,
from these wickedmen.

Qui confidunt. Pfal. Cxxv. VV. K.
He describeth the assurance of the faithfull in their affictions, and destruction of the wicked.

Such as in God the Lord do trult,
Is mount Sion thail firmely fland:
Ind be removed at no hand
The Lord will count them firme and int
So that they shall be fure,
For ever to endure.

2 As mighty mountaines huge and great Jerusalem about do close:
So will the Lozd be but o those.
That on his godly will do waite.
Such are to him so deare,
they never neede to feare.

s for though the righteous trie both he.

Plalme Cxxv.

By making wicked men his rod,

Leaft they through griefe forlake their

It shall not as their lot still be. (God,

Give Lord to those thy light,

whose hearts are true and right.

But as for such as turne alide,
By croked waies which they out sought
the Lord will surely bring to nought,
with works most vile they shall abide.
But peace with Israel,
for everyone shall dwell.

Another of the same, by K. N.
Those that do put their considence,
Upon the Lord our God onely:
Ind slic to him for his defence.
In all their næde and miscry.
Their faith is sure sirme to endure,
Grounded on Christ their corner irone,
Houed with none ill, but sandeth still,
Stedfastly like to mount Sion.

Ind as about Jerusalem,
Chemighty hils do it compasse:
Do that no enemies come to them,
To hurt the towns in any case,
Do God indeeds, in enery needs
his faithfull people both defend,
Dtanding them by assuredly,
from this time south would without end-

Right wife and god is our Lord God,
and will not fuffer certainely:
The finners and bugodly rod,
to tarry byon his family.
Leaft they also from God should goe,
falling to sinne and wickednesse:
D Lord befend, world without end.
Thy Christian slecke through thy godnes

Pfalme Cxxvi.
D Lozd do god to Christians all.
That stedfastly in thy word abide:
Such as willingly from God fall,
Ind to false doctrine dayly side.
Such will the Lozd scatter abroad,
with hipocrites throwne downe to hell:
God will them seno, paines without end,
But Lozd grant peace to Israel.

Blozy to God the father of might, And to the Honne our Hausour: And to the holy Ghost whose light, Shine in our hearts and bs succour. Chat the right way from day to day, we may walke and him glozisie: with hearts desire all that are here, Worlhip the Lozd and say Amen.

In convertendo. Pfal. Cxxvi. 1. H.
This pfalmew as made after the returns of the people from Babilon and sheweth that the meane of their deliverance, was wonderful after the seventie yeares of captivity for espoken by Ieremie. 25.
22.69.10.

90

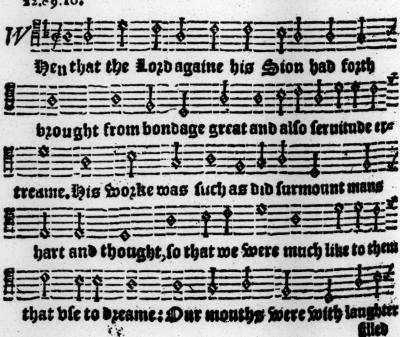
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E



filed then, & eke our tongues did fpew be toyfull men

Cheheathen folke.

were forced this to confesse:

now that the Lozd,

for them also great things had done.

But much moze we.

and therefore can confeste no lette:

mherefoze to iop,

we have god caufeas we begun.

D Lozd go fozth,

thou cank our bondage end:

Is to Deferts.

the flowing rivers fend.

full trueit is.

that they which fow in teares inded:

I time will come,

when they shall reape in mirth and top

they went and wept,

in bearing of their precious fæbe:

for that their foes,

full oftentimes bid them annoy.

But their returns.

with top thep shall some for:

Cheir fheaues home bzing,

and not impaired be.

Nisi Dominus. Pfal. Cxxvii. VV.VV.

It is not mans wit, power, or labour, but the free goodnes of God that giueth riches preserveth townes and countries, granteth nou tillment and children.

Singthis as the Lords prayer.

Ficept the Lord the houfe do mabe.

and thereunto do fet his hand:

What men do build it cannot frand,

Likewise in vaine men budertake, Cities and holdes to watch and ward

Except the Lozd be their fafegard.

a Chough

fa

19

46

71

D

B

An

2 Chough perife earely in the morne, Ind fo at night go late to bed. Fæding full hardly with browne bread. Vet were your labour lost and worne.

But they Whome God both love and keep Receive all things with quiet flepe

Therfore marke well when ever ye for Chat men have heires to entop their land It is the gift of Gods owne hand, for God himselfe both multiply. Of his great liberalitie, The blesling of posteritie.

And when their children come to age, They grow in Azength and activenes. In person and in comelines So that a shaft shot with courage, Of one that hath a most Arong arme, Flieth not so swift, noz doth like harme.

5 D well is he that hath his quiner, furnished with such artillery. For when in perill he it all be.

Such one thall neuer thake not thiner, when that he pleadeth before the Judge, Against his foes that beare him grudge.

Beati omnes. Plal, Cxxviii. T.S.

Here is described the prosperousestate of persons married in the feare of God, and promite of Gods blessings, to all them that line in this honourable estate according to his commandements.

Sing this as the 48 psalme

Bleffed art thou that fearest God, and walkest in his way:

2 for of thy labour thou shalt eate, happieart thou I say.

3 Like truitfuil bines on thy house lides, so both thy wife spring out:

Chy children frand like Dicae plants, thy table round about.

4 Chus

Pfalme Cxxix.
Thus art thou bleft that fearest Bod, and he shall let the see:
The promised Jerusalem, and his felicity.
Thou shalt thy childrens children see, to thy great sopen encrease:
Ind likewise grace on Israel, prosperity and peace.

Sæpe expugnauerunt. Pfal. Cxxix.

Headmonisheth the church to reioyce, though afficted in all agos,
for God will deliver it, and sodainly defroy the enemies thereof.

Sing this as the 59 pfalme.

() fit they now Israel may say,
me from my youth assaide:

1. Oft they assaid me from my youth
yet never they prenailde.

Illipon my backe the Plowers plowde,
and surrowes long dideast:

(The righteous Lord bath cut the cords

1. of wicked foes at last.

They that hate me shall be ashambe, and turned backe also:

Ind made as grasse byon the house. which withereth ere it grow.

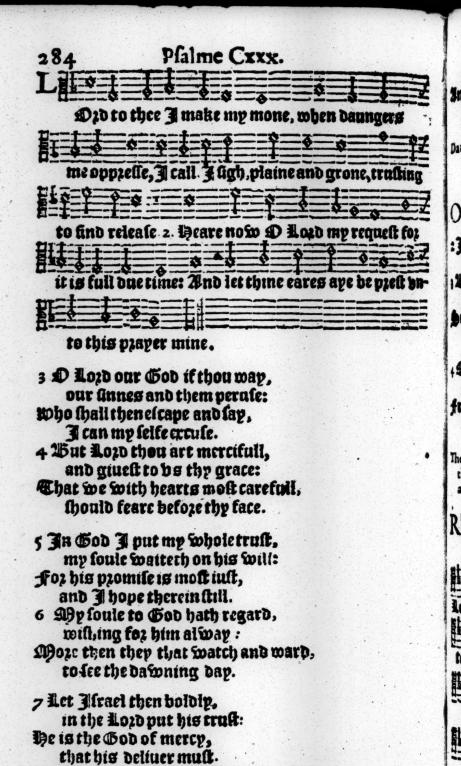
Whereof the mower cannot find, inough to fill his hand:

Post he can fill his lap that goeth, to gleane byon the land.

Rospassers by pray God on them, to let his biesting fall:
Rossay we blesse them in the name, of God the Lord at all.

De profundis. Pfal.Cxxx.VV.VV

Ineffectuall prayer to obtains mercy and forgisenes of his finne, &
at length deliuerance from all eucls.



Ifraei

8 For heit is that must faue,

285

Afrael from his finne: Ind all fuch as furely have, their confidence in him

Domine non est. plal. Cxxxi. N.

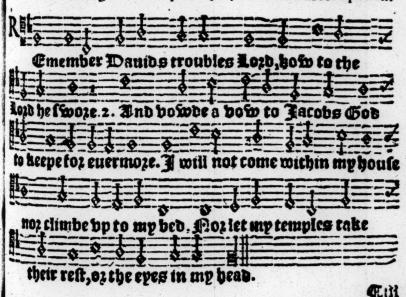
Sing this as the Lamentation.

Jord Jam not puft in mind.
Jhauc no scornefulleye:
Joo not exercise my selfe,
in things that be to bie.
But as the child that weined is,
even from his mothers breast:
ho have J now behaved my selfe,
in sience and in rest.

O Israel trust in the Lozd, lethim be all thy Gap: from this time forth for enermore, from age to age I lay.

Memento Domine, pfal. Cxxxii. N.

Thefaithfull grounded on Gods promise made vnto Dauid, desireth that he would establish the same, both as touching his posteritie and the building of the temple, to pray there as was forespoken.



286 Pfalme Cxxxii.

Cill I have found out for the Lord, a place to fit thereon:

An house for Jacobs God to be, an habitation.

6 We heard of it at Euphrata, there did we heare this found:

Ind in the ficids and forrelts there, thele prayles first were found.

7 We will affay and goe in now, his Cabernacle there:

Befoze his forthole to fall downe, beon our knees in feare.

8 Brife D Lozd, arife I fay, into thy refting place:

Both thou and the arke of thy firength, the presence of thy grace.

• Let all the priefts be clothed Lord, with truth and righteoutnes:

Let all thy Saints and holy men, ang all with toyfulnes.

10 As for thy fernant Dauids fake, refuse not Lord I fap:

The face of thine announted Lord, nor turne thy face away.

The fecond part.

and will not thanke from it:

Saying the fruit of thy body, bpon thy feat shall fit.

12 And if the sonnes my couenant keepe, that I shall lear ne each one:

Then thall thy fonnes for ener fit, bpon thy princely throne.

and loues thereinto dwell:

Saying this is my reiling place,

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ly I will blelle with great intreale.

and I will farithe with bread, the needy that be there.

16 yea I wil decke and cloath her priets with me faluation:

Indallher faincs thall ling for iop. of my protection.

17 Chere will I furely make the horne,

o Dauid foz to bud:

for I have there ordaind for mine, alanthorne bright and good.

it As for his enemies 3 will cloath, with thame for evermore:

But I will make his crowne to thine, more freth then heretofore.

Ecce quam. Pial. Cxxxiii. W. W.

The commendation of godly and brotherly amitie, compared to the most precious oyle, mentioned in Exodus xxx.

Sing this as the 137.Pfalme.

Ohow happy a thing it is, and iopfullior to fee: buthen together fail to hold, the band of amitie.

2 It cals to mind the fost perfume, and that costly orniment:

which on the facrificers head. by Gods precept was frent.

It wet not Barons head alone, but drencht his beard throughout:
Indurally it did reinne downe,
his rich active about.

the new of Herman hill:

ind From with his Mace drops, the kills with frances does kill.

4 Guen fo the Logo both poure on them his bleffings maufold: 5 Whole herts and minds without al guil this knot bo kepe and hold. Pial.Cxxxiii.VV.K. Ecce nunc He exhorteth the Leuites that watch in the Temple to grayfethe Lord. Sing this as the 135. Pfalme. R Chold and have regard, pe fernants of the Lozd: Which in his house by night do watch. prarfe him with accord. 2 Lift by your hands on hie. bato his help place: And give the Lord his prayles due, his bencats embrace. 3 Foz inhp? the Lozd who did both earth and heaven frame: Doth Sion bleffe and will conferue, foz euermoze the fame. Laudate nomen. Píal. Cxxxv. Na He exhorterhall the fairhfull ro prayle God for hie merueilous workes and grac s, wherein he hath declared his maieffic to the confission of all Idolaters. Draple the Lozd, vzaile him, pzaile him, pzaple him with one accord. D prayle him fill all ye that be 2-4-6-6the fecuants of the Lord Dpaple him pe that fland and be in the house of the Lozd, pe of his Court and of his houle, prayle him with one accord. D jayle

Pfalme Cxxxiiii. Cxxxv.

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Pfalme Cxxxv.

Apaple pe the Lord for he is good,

Ang prayles to his name:
It is a comely and good thing,

alwayes to doe the fame.

A for why the Lord hath chole Jacob

his bery owne we fee.

So hath he chosen Firsel,

his treasure for to be.

the Lozd is very great:
the Lozd is very great:
heis indeed about all Gods,
mok ease to entreat.
for what so ever pleased him,
all that full well he wrought:
In heaven, in earth and in the sea,
which he hath framds of nought.

he lifts by clouds even from the earth, he makes lightning and raine: he bringeth forth the winds also, he made nothing in vaine. The smore the sire born of each thing, in Egypt that tooke rest. he spared there no living thing, the man nor yet the beast.

DEspect boyd of baunts:
DEspect boyd of baunts:
On Pharao thy curied king,
and his fevere fernants.
Ohe finate then many nations,
and did great acts and things:
helew the great and mightieft,
and chiefelt of their kings.

u Schon king of the Amorites, and Og king of Balan: thew also the kingdomes all, that were of Canaan.

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200 Pfalme Cxyxv. 1: And gaue their land to Mrael, an heritage we læ: Co Afrael his owne people, an heritage to be. The fecond part 1 ? Thy name D Lord Mall fill endure, and thy menioziall: Chronabout all generations, chat are oz euer fhall. 14 Ene Lord will farely now auenge, bie propleail inded: ititehisfernants he will fhew, fauour in time of neche. 4 The Joels of the heathen are made, in all their coafts and lands: Di Gluer and gold iher be. the worke even of meus hands. 16 They have their mouthes and cannot and cres and have no fight: (fpeake 17 Thep have cheeares 4 heare nothing their mouthes be breathleffe quite. 18 Wherefoze all they are like to them, that fo both fet them forth: And likewife thefe that truft in them, or thinkether be ought worth. 19 Dail pe house of Firacl, freigat pe prapfe the 1020: And rethat be of Marone houle, prapfe him with one accord. 20 And pe that be of Leuies houle, pratie pelikemifethe Lord: And all that flaud in a we of him, praple him with one accord. 21 And out of Sien found her pragle, the great praple of the Lord:

Which D weitert in Terufalem,

prayichem with one accord.

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Confitemini Plal. Cxxxvi. Amoffearnest exhortation to give thanks vinto God, for the creation and goucenment of all things. Raife pe the Lozd for he is good for his mercy endureth for euer, 2. Giue praife bne o the God of 10-2-5-7-0 Gods for his mercy endureth for euer. 3, Biue praile buto the Lozd of Lozds, for his mercy endureth for euer. 4. Which onely doth great wondzous works for his mercy endureth for euer.

Mhich by his wifedom made the heaute for his mercy endureth for euer.

6 Which on the waters fireteht the earth for his mercy endureth to.

7 Which made great tights to thine abrod for his mercy enduret b for ener.

8 As Sunne to rule the lightfome day, for his mercy endureth .cc.

o The Mones Cars to guid the night. loz his mercy endureth fozeuer.

10 Which finote Egypt with their first for his mercy endureth &c.

11 And Afraell brought out from them, for his mercy endureth for ever:

12 With mighty hand and Aretched arme for hismercy endureth for ever.

14 Which

Psalme Cxxxvi.

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Sing this a, the 48 pfalme.

Land the Lord benigne.

Owhole mercies last for age:

Grue thanker and prayles sing,

Co God of Gods I say.

For certainly,

His mercies dure.

27 Gruethanks buto the Lozd of Lozds, for his increp endureth for ever.

An other of the same by T.S.

Both firme and fure, Eternally.

- g The Lord of Lords prayle ye, where mercies are do dure:
 4 Great wonders onely he, Doth worke by his great power:
 for certainly, his mercies dure,
 Both firme and fure,
 Eternally.
- y With God omnipotent. By his great wisedome hie: The heavenly firmament, Did frame as we may see. For certainly, his mercies dure Both firme and sure, Eternally.
- o Yeah: the heavy charge, Dfall the earth doth fretch: And on the waters large. The same he did out fretch. Hoz certainly ac.
- 7 Great lights he made to bs, for why?his love is ape:
 8 Such as the Sunne we foe, Corule the light some day.
 For certainly, ac.
- o And ekethe Mone so cleare, which shineth in our light: And starres that do appeare. Co guide the darksome night: For certainely, sc.

With grienous plagues and fozes,

Pfalme Cxxxvi.
The Egypt fmote he then.
Coefirst borne icste and more,
19e sew of beats and men,
For certainly, &c.

Pis Ifract forth brought:
12 Ohich he with mightie hand,
And fretched arme hath wrought.
For certainly, &c.

13 Cholea he cut in two, which stood by like a wall:
14 And made through it to goe, his cholen chilozen all.
For certainly &c.

15 And there he whelmed then, The proud king Pharao: With his hoalt of men. And charets eke also. For certainely, Fc.

His people fafe and found,
This people fafe and found,
And for his love endlesse,
17 Great kings he brought to ground,
Forcertainly, &c.
18 And slew with puissant hand,
Kings mighty and of fame:
As of Amorits land.
19 Schon the king by name.
For certainly, &c.

20 Ind Dg the giant large, Df Balan king allo. 21 Whole land and heritage, He gave his people tho. B

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for certainly . &c.

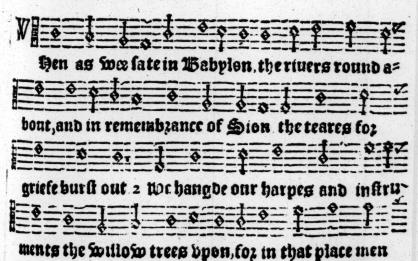
pie leruant deare I fay: his feruant deare I fay: he gave the fame to dwell, Ind there abide for aye. for certainly &c.

13 Co mind he did bs call, Inour most base degræ: 14 And from oppressors all, Insafety ict bs fræ. forcertainly.cc.

15 Wil field on earth abroad, With food he doth fulfill:
16 Wherefore of heaven the God.
To laud be it your Will:
for certainly. Fc.

Super flumina. Plal. Cxxxvii. T S.

The Ifraelites in their caprinity, hearing the Caldeans reproch, and blaspheme God and his religion, defire God to punish the Edomites, who promoked the Babylonians against them, and prophesieth the destruction of Babylon.



3 Then they to whom we priloners were fair to be tauntingly:

Mew let be heare your thebrew longs, and pleasant melody.

4 Plas faid we who can once frame, his forcowfull heart to ang:

The prayles of our louing God, thus under a frange king.

5 But pet if I Jerusalem, out of my mind let flide:

Then let my fingers quite forget, the warbling Parpe to guide.

6 And let my tongue within my mouth, be tide foz ener fast:

If that I toy before Flee, thy full beliuerance patt.

7 Therefore D Lord remember now, the curle nopleand crie:

Chat Coms fons against be made, when they razde our citie.

8 Remember Lord their cruell words, when as with one accord:

They cryde on facke and raze their walles in delpight of the Lozd.

9 Guen fo thalt thou D Babylon, ar length to duft be brought :

Ind happy that that man be cald, that our revenue hath wrought.

10 Yea bleffed mall that man be caid,

that takes the children gong: To dash their bones against hard stones, which lye the streetes among.

Confiremini tibi Plal, Cxxxvii N.

Dauid praifeth the goodnes of God towards him, which even forraine

forraine Princes shall praise the Lord together with him, And is assured to have like comfort of God, hereafter, as heretotore.

Sing this as the 137.pfalme

Thee will I praise with my whole hart my Lord my God alwayes:

Eaen in the presence of the Gods

I will aduance the praise. Coward thy holy Eemple I,

will looke and worthin thee:

Ind prayled in my chankfull mouth thy holy name shall be.

e Guen for thy louing kindnes fake, and for thy truth withall:

for thou thy name, half by thy word advanced over all.

3 When I did call thou heardelt me, and thou halt made also:

Chypower of encreased firength within my fouleto grow.

4 Yea all the kings on earth they shal give praise to the D Lord:

for they of thy most hely mouth, have heard the mighty word.

(Chey of the wayes of God the Lord in linging fight intreat:

Ettaule the glozy of the Lozd. it is exceeding great.

6 The Lord is hie, and yet he both, behold the la Soly forth:

But he contemning knowes a farre, the proud and lofty wight.

7 Although in midft of trouble I do walke pet thall I fland:

Renued by the O my Lozd, theu wilt Aretch out thy hand.

8 Thon the weath of all my foes,

Pfalme Cxxxix. 298 and faued fhall I be, By thy right hand the Lozd 500 will performe his worke to me. 8 Thy mercies Lozdenbures fozage, Lozd do me not fozfake: forfake me not that am the worke, which thine owne hand bid make . Domine probafti. Pfil. Cxxxix. N. Dauid to clenfe his heart from all hypocrific, thewer's that nothing is to fecret which God feeth nor, after declaring his zeale and feare of God, hee protesteth to bee enemie to all them that contemne God. Sing this as the 147.pfalme. Aozd thou haft me tride and known mp fitting thon doeft know: 2 And rifing eke my thoughts a farte thou bnderftandft alfo. 3 Mppathes yea and my lying down thou compaffelt alwayes: 3nd by familiar cuftome art. acquainted with my waves. Do woozdis in my tongue D Lozd, but knowne it is to thæ: 5 Chou me behind holdft and befoze, thou layest thy hand on me. 6 Woo wonderfull aboue mp reach, Lozd is thy cunning fkill: It is fo hie that I the fame, cannot attaine butill. 7 From light of thy all feeing fprite, Lozd whether thall 3 go: De whether Shall I flie away, thy prefence to fcape fro: 8 Co heauen if I mount aloft, loe thou art prefent there: Co hellif I lie bown below, even there thou doeft appeare, 9 yea

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Pfalme Cxxxix.

, yea let me take the morning wings, and let me goe and hide:

Even there where are the farthelf part. where flowing fea both flibe.

10 Yea even thither aife fall. thy reaching hand me guide:

Ind the right hand Mall hold me falt, and make me to abide.

11 Yeaif I fay the darkneffe thall. pet shoond me from thy light:

Loe even also the darkelt night. about me shall be light.

1: Yea darknelle hideth not from the, but night doth fhine as dap:

To the the darknes and the light, are both alike alway.

The fecond part.

13 for thou pollelledet halt my raines, and thou haft couered ine:

when I within mp mothers wombe, inciosed was by the.

14 The will I papple made fearefully. and wondzoully I ain:

Thy works are meruelous right well. mp foule both know the fame.

15 Mp bones they are not hid from the. although in secret place:

Thave beene made and in the earth, hencach I thiped was.

16 When I was formiessethen thine eye, fam me toz in the boke:

Were wanten all nought was befoze, that after falhion toke.

to The toughts therfore of thee D God how deare are thep to me:

and of even all how palling great, the envielle numbers be.

300 Isalme Cxl.
18 If I should count them loe their sam,
moze then the sand I sæ:
Ind when soener I awake,
yet am I kill with thæ.

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19 The Wicked and the bloudy man, oh that thou wonibe Alay:

Euen those D God to whome depart, depart from me I fap.

20 Euen those of the D Lord my God, that speake full wickedip.

Chosethat are listed by in bayne, being enemies to the.

21 hate I not them that hate thee Lozd, and that in carnell wife?

Contend I not against them all, against thee that arise?

22 I hate them with bufained hate, euen as my otter focs:

Crie me D God and know my heart, my thoughts prone and disciole.

en methere and be:

Ind in thy name D Lord my God, for ever guide thou me.

Eripe me Domie. Pfal. Cxl. N.

David prayeth vnto the Lord against the cruelty, falshood, and iniuries of his enemis, assuring himselfe of his succour. Wherefore
hee provoketh the just to prayse the Lord, and to assure themselues of his tunion.

Sing this as the Lamentation.

L Ded faue me from the cuill man, and from the cruell wight:

2 Deliver me which cuil doe, imagine in their ipzite.

3 Which make on me continuall warre, their tongues loe they have whet:

Like

is Adders poplon let.

hepe me D Lord from wicked hands preferre me to abide:
for from the cruell man that meanes, to cause my steps to side.
Cheproud have laid a snare for me, and they have spred a net:
oth cords in my pathwayes, and gins, for me eke have they set.

therefore I faid but the Lord, thou art my God alone: hareme D Lord, D heare the bayes, wherewith I pray and mone. D Lord my God thou onely art, the strength that faueth me. hybead in day of battell hath, bane coursed Gillby the.

ilet not D Lozd the wicked have, the end of his deare: Informe not his til thought least he, with pride be fer on fire.

Of them that compasse me about, the chiefest of them all: lind let the mischiefe of their lips, by on themselves befall.

them in confuming flame:
them in confuming flame:
Ind in deepe pits so as they may,
notrise out of the fame.
If so, no backbiter shall on earth,
be set in stable plight:
Indentity destruction still,
shall haunt the cruell wight.

12 Iknow the Lozd thatflicted will, recenge

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Pfalme Cxli.

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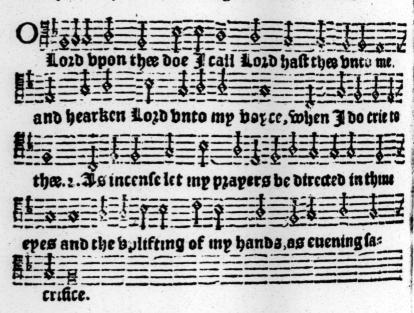
In

revenge and indge the pope:

The full hall prayle thy name, full thall dwell with the cuermoze.

Domine clamaui. Pfal. Cxli, N

Dauid being grieuoufly persecuted under Saul, desireth succome and patience, till God take vengeance of his enemies,



3 Why Lord for guiving of my mouth, fet thou a watch before: And also of my mounting lips. D Lord keeps thou the dwre.

4 That I should wicked works commitincline thou not my heart: with ill men of their belicates,

with ill men of their belicates, Lozd let me eate no part.

for that is good for me:
Let him reprove me and the fame,
a precious ople that be

Such smittig shall not breake my head the

the time that thosely fall: when I Challintheir unferp. makt prapers fortheneall.

den when in from places downe, their Judges Shall be cast: Then hall they heard my words, for then

they have a pleafant tafte:

7 Dur bones about the grauce mouth, loe fcattered are thep found:

Is he that hewed wood oz he. that diggeth in the ground.

But D mp Lozd mp God my eyes, doclooke by buto thæ: In theis all my truft let not, mp foule forfaken be. owhich they have layd to carch mein;

Lozd kæpe me from the fnare: Ind from the fubtill grins of them, that wicked workers are.

10 The wicked into their ownenets, together let them fail: While I doe by thy helpe escape, the danger of them all.

Voce mea ad Dom. pfal. Cxlii. N. David neither for feare nor anger would kill Saul, bur a quier mind prayerh vnto God, who presented him.

Sing this as 14t. Pfalme.

Relozethe Loed God with my borce, I did fend out mp crye. Ind with my Grayned boyce unto, the Lord God praged I. 2 Mp meditation in his light, to poure I did not fpare: and in the prefence of the Lord, my trouble did beclare.

Although

Pfalme Cxliii.
3 Although perpleted was my spirit,
my path was knowne to thee:
In way where I did walke, a snare.

they flily law for me.

4 I lokt and viewd on mp right hand, but none there would me know:

All refuge failed me, and foz, my foule none cared tho,

g Then crive I Lord to the and faid, my hope thou onely art:

Chou in the land of lining art, my portion and my part.

6 Barketo my crie for I am brought, fulllow, beliuer me:

From them that doe me perfecute, for me to Brong they be.

7 Chat I may prayle thy name mylonie from prison Lord bring out:
When thou are god to me, the ius, shall prease me round about.

Domine Exaudi. Plal. Ckliii. N.

An earnest prayer for the remission of sins, acknowledging that the enemies did cruelly persecute him by Gods sudgements. Het desire the be restored to grace, to be governed by his holy spirit that he may spend the rest of his life in the true scare and service of God.

Sing the as the 141. Plalme.

L Did heare the prayer, barke the plaint that I do make to thæ:

Lozd in the native truth and in, the justice answere me-

2 In judgement with thy feruant 1010, oh enter not at all:

Foz iuftitied be in thy light, not one that liveth fhall.

3 The enemie hath purlude my loule,

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Pfalme xliiii.

mplife to ground hath throw we Indiaid me in the darke like them. that dead are long agone.

4 within me in perplexitie.

Was mine accombred sprite:

Ind in me was my troubled heart, amazed and afright.

thy works I meditate:

Yea in thy works I meditate,

that thy hands have create.

Co the D Lord my God, loe I,

do fretch my craving hands:

My foule desireth after the,

as do the thirstielands.

Theare me with speed my spirit doth faile hide not the face me fro:

Else shall I be like them that downs into the pit doe goe

Let me thy louing kindnes in, the morning heare and know:

for in the is my trust, shew me, the way that I shall goe.

9 for I lift by my foule to the.

D Lozd deliver me:
from all mine enemies for I,
have hidden me with the:
10 Ceach me to doe thy will, for thou,
thou art my Gob I say:
let thy good spirit buto the land,
of mercy me convay.

Ir for thy names take with quickning aline bo thou me make: grace Indout of trouble bring my foule, even for thy justice take.

12 And for thy mercy flay my foes.

Psalme Cxliiii. 306 D Lozd deftrop toem all: That do opprelle me foule, for I. thy feruant am and fhall. Benedictus Dominus, Plat. Caliii. Dauid prayfeth the Lord to his victories and kingdome teftored: ver calling for the destruction of the wicked, he declareth where in the felicitie of any people confifteth. Sing this as the 114.pfalme. Bleft be the Lord my ftrength that both inftruct my hands to fight: The Lord that doth my fingers frame, to battell by his might. 2 De is my goodnes fort and tower, Delinerer and fhtelb: Inbim I trait mp people he. fubdues to me to peld. 3 D Lord what thing is man that him, thou holdest fo in price? De sonne of man that bpon him, thou thinkelt in this wife? Man is but like to banitie, fo paffe his dayes to end: 5 As fleting hade bow downe D Lozd the beauens and descend. 6 The mountaines touch, and they Mall caft forth thy lightning flame: (Imoke, Ind fcatter them thine arrowes foote, confame them with the fame. 7 Send down top hand even from about D Lord beliuer me: Take me from waters great, from hand, of Arangers make me free. 8 Whose subtile mouth of banitic, and fondnes both entreat:

And their right hand is a right hand,

of falihad and Deceit.

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a new long will I fing D God. and anging will I be: On biole and on instrument. ten aringed buto thæ.

10 Euen he it is, that oncly giues, deligerance to kings: Unto his feruant Dauid helpe.

from hurtfullfword he brings.

- u from frangers hand me faue & fhield whose mouth talks banity: Ind their right hand is a right hand of guile and fubticty,
- 12 Chat our fong map be as the plants whome growing youth doth reare: Dur daughters as carned corner frenes, like to a pallace fapze.
- 13 Dur garners full and planty map with fondzie fozts be found: Dur theep bring thoulands in our firets

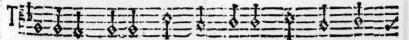
ten thousands may abound.

14 Dur exenbe to labour firong. that none do bs inuade: There be no going out, no cries, within your streetes be made.

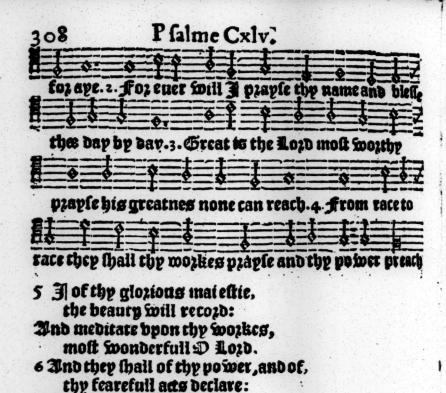
15 The people bielled are that with fuch bleffings are fo ftozde: Prableffed all the people are, whole God is Ged the Lord.

> Evaltabote. Pfal. Cxlv. N.

David describeth the wonderfull providence of God, in goutening and preserving all other creatures. He prayfeth God for his instice and mercie, and speciali louing kindnesse towardes them that call vpon him, fearchim and loue him.



hee will I land my God and king, stielle thy name



7 And they into the mention shall, breake of thy godnes great:
And I aloud thy righteousnes, in singing will repeate.

8 The Lord our God is gracious, and merciful also:

Of great abounding mercy, and to anger he is slow.

the greatues will not foare.

Ind I to publifh all abroad,

yea good to all and all his works, his mercy doth exceede:

10 Locali thy works do prayle the Lord, and do thy honour spread.

11 Thy saints do blesse the and they doe,

thy kingdomes power thew:

And blafe the power to cause the sonness of menhis power to know.

The

The second part.

13 Ind of his mightie kingdome eke, to fpread the glorious prayle:

Chy kingdome Lozd a kingdome is, that both endure alwayes.

4 Ind thy Dominion through each age endures without decay:

Che Lord beholdeth them that fall, their fliding be both ftay.

thou dost them all relieue:

Ind thou to each fufficing fode, in feafon due dolt give.

16 Chou openest thy plenteous hands, and plenteously does all:

All things whatfoever boe live, with gifts of the god will.

17 The Lozd is inft in all his waves, his works are holy all

18 Mere all he is that call on him, intruth that on him call.

19 He the desires which they require, that feare him will fulfill:

and he will heare them when they crye, and fage them all he will.

20 The Lord preferres at those to him that beare a louing heart:

But he them all that wicked are, will beterly subuert.

21 My thankful mouth thall gladly speak the prayles of the Lord:

All fielh to prayle his holy name, for ever thail accord.

Lauda anima mea. Pfal. Cxlvi. I.H.

Dauid teacheth that none should put their trust in man, but in God alone, who is mighty, and deliuereth the afflicted, nouri-

theth the poore setteth prisoners at libertie comforteth the fatherlesse, widdowes, strangers, and is king for ener Sing this as the 137, pialme.

My foule prayle thou the Lord alwayes my God I will confesse:

2 While breath and life prolong my dayes my tongue no time shall cease.

2 Eruft not in worldly princes then, though they abound in wealth:

Noz in the fonnes of Moztall men, in whome there is no health.

4 For why?their breath doth some depart to earth anone they fall:

Ind then the counsels of their heart, decay and perish all

5 D happy is that man I fap. whome Jac bs God both aide:

And he whosehope doth not decay, but on the Lord is staid.

6 which mode the earth and waters deepe the heavens high withall:

Which doth his word and promife keepe, in truth and ener shall.

7 With right alwar he both proceede, for fuch as luffer frieng:

The pase and hungry he both fade, and loofe the fetters frong.

8 The Lord both fend the blind their fight the lame to ling refloze:

The Lozd I fay both louethe right, and toll men cuermoze.

o De doth defend the fatherleffe, the ftranger fad in heart:

And put the wirdow from distresse, and ill niens wapes subuert.

10 Thy Lord and Sodcternally,

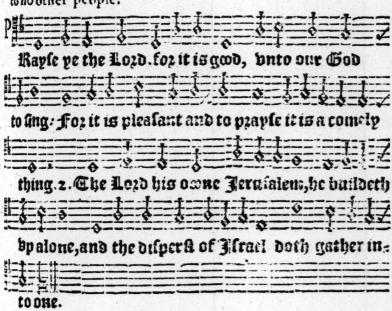
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D Sion still shall raigne: In time of all posteritie, for ener to remaine.

Laudate Dominum. pfal. Cxlvii.

The prophet prayleth the bounty, will dome power, inffice and pronidence of God vpou all his creatures, but especially vpou his
Church, which hee gatheresh together after their dispersion.

declaring his word and indgement so vuto them, as he hath done
to no other people.



the lozes by both he bind:
the lozes by both he bind:
the lozes by both he bind:
the counts the number of the starres,
and names them in their kind.
Treat is the Lozd great is his power,
his wifedome infinite:
The Lozd relicues the mak and throws
to ground the wicked wight.

Ding buto God the Lozd with prayle, but the Lozd recorce:
Ind to our God by on the harpe, advance your Anging boyce.
It covers heaven with clouds and for the

the earth prepareth raine:

And on the mountaines he doth make, the graffe to grow againe.

De gives to bealts their fode. and to young ravens when they crye:

10 his pleasure not in strength of horse, nor in mans legs both lie.

1 : But in all those that feare the Lozd, the Lozd gath his delight:

Ind fuch as do attend boon, his mercies thining light.

The focond part.

12 D prayle the Lord Jerufalum, thy God D Sion prayle:

13 For he the barres hath forged firong. Wheremith thy gates he stayes.

14 Thy children he hath bleft in the, and in thy borders he:

Doth lettle peace and with the flower, of wheate he filleth the.

15 And his commaundement byon, the earth he fendeth out:

Ind eke his word with speedy course, both swiftly runne about.

16 De gineth fnow like wol, hoare froft, like aftes both he fpread:

17 Like morfels calts he ife, thereof, the cold who can abide.

18 he sendeth forth his mighty word, and melteth them againe:

His wind he makes to blow, and then, the waters flow amaine.

to Jacob both he show:

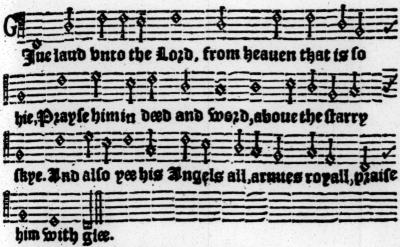
His statutes and his judgements he, gives Israel to know.

20 With

10 With enery nation hath he not, fo dealt, not they have knowner his fecret indgements, ye therefore, yayle ye the Lord alone.

I audate Dominum. Pfal. Cxlviii.

He prouoketh all creatures to prayfe the Lord in heaven, and in all places, specially for the power that he hath given to his people lirael.



playle him both Mone and Sunne. which are so cleare and bright: The same of you be done, ye glistering starres of light.

Indeke no lesse,

ye heavens fatre: 4 And cloudes of the ayre, his laud expresse.

I for at his word they were, Allformed as wee fee: It his voyce did appeare. It hinges in their degree. Which he fet fast, Co them he made, I law and trade, for aye to last.

Pfalme Cxlviii. Extoll and prayle Gods name, On earth ye Dragons fell. All deepes do ye the same, For it becommeth you well. 8 him magnifie, fire, haile ise, snow: And stormes that blow, At his decree.

g The hils and mountaines all, And trees that fruitfull are: The Codars great and tall, His worthy praife declare-10 Beafts and cattell, Yea birds flying: And wormes creeping, That on earth dwell.

11 Allkings both moze and leffe, With all theirpompous trayne. Princes and all Judges, Chat in the world remaine.
12 Exalt his name,
Young men and maids,
Did men and babes,
Der ye the same.

To his name shall we prove, To be most excellent:
Whose prayse is farre above
The earth and sirmament.

14 for sure he shall,
Wralt with blisse,
The horne of his.
And helpe them all.

Pis faints all thall forth tell, His prayle and worthinelle: The children of Ifrael. Each one both more and leffe.

7

16 And also they, Charmith good will: his words fulfill, And him obey.

Cantate Domino. Psal, Cxlix.N.

and conquest that he grueth his faints aboue all power.

Sing this as the 441.plalme.

Ing ye buto the Lord our God, a new recovering long:
Ind let the prayle of him be heard, his holy faints among.
Let Israell recover in him, that made him of nothing:

Ind let the lade of Sion cke, be joyfull in their king.

I let them found prayle with boyce of but ohis holy name: (Aute Ind with the Authorit and the harpe, flug prayles of the fame.

I for why: the Lord his pleasure all,

hath in his people fet: Ind by deliverance he will raile, the make to glozy great.

s with glozy and with honour now, let all the faints rejoye: Indnow alowd poon their beds, advance their finging boyce.

Ind in their mouthes let be the acts, of God the mighty Lord:
Ind in their hands the let them beare a double edged swood,

the people with their hands:
To binde their flately kings in chaines,
their Lozds in Fron bands.

316 Psaime CL.

o Coerecute on them the doome, that written was before:

Chis honour all his faints thall have, prayle ye the Lord therefore.

Laudate Dominum. Pfal. CL. N.

An exhortation to prayfe the Lord without ceafing by all maner of
wayes for his mighty and wonderfull works.

Sing this as the 147.pfalme.

B

Y Celd buto God the mighty Lord, prayle in his fanctuary:

And prayle him in the firmament, that thew his power on hie.

2 Aduance his name and prayle him in, his mighty aces alwayes:

According to his excellency, of greatnes give him prayle.

3 His prayles with the princely noyle, of founding trumpets blow:

Prayle him byon the viole and, boon the harpe also.

4 Prayle him with timbrel & with flute, Drgans and Hirginalles:

5 With founding Cimbals prayle gehim; praylehim onioud Cimbals.

of breathing prayle the Lord: To prayle the name of God the Lord agree with one accord.

FINIS.

An exhoration before Morning Prayer,

T. S.
Sing this as the 100. plalm.
P Rayle pe the Lozo D Gentiles all
which hath brought you into this light
D prayle him all people mortall,
as it is most worthy and right.

£01

Aprayer. The X. Commaundements. for he is fall determined, on boto pours out his mercy:
Ind the Lozdstruth be reassured, abideth perpetually.

Glorie be to God the Father. andto Iefus Christ his true Sonne. With the boly Ghost in like maner, now and at every featon.

An exhortation before Euening prayer.

T. B

Sing this as the 100. Plalme.
PChold now give have, such as be
The Lozds servants faithfull and true:
Comepanie the Lozd curry degrae,
with such songs as to hunare due.

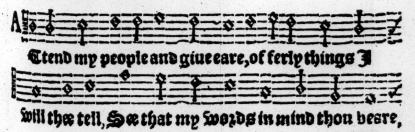
Dyathat stand in the Lozds house, Even in our owne Gods manson. Haple ye the Lozd so bounteous, which worketh our salvation.

Lift by your hands in his holy place, yea and that in the time of night: Prayle ye the Lozd which giveth al grace for he is a Lozd of great might.

Then shall the Lozd out of Sion, which made heaven rearth by his power: bive to you and your nation, his blessing, mercy and favour.

Voorie be to God the Father.&c.

Audi Israel Exod. 20. W.W.



The X.Commaundements.

and to my precents liften well.

- I Jam thy foueraigne Lord thy God, Which have the brought fro careful thral And eke reclaims from Pharaos rod, Wake the no Gods on them to call.
- 2 Moz falhioned forme of anything, In heaven or earth to worthing it: For I thy God by renenging, With grievous plagues this an wil fmite
- Abuse it not in bapne his holy name, Abuse it not after thy will: For so thou mightst sone purchase blame, And in his wrath he would the spill.

4 The Lord from worke the sewenth day And brought all things to perfect end: So thou and thine that day take rest, That to Gods helds yo may attend.

- Into thy parents honour giue, As Gods commaindements vo pretend: That thou long dayes and god maist live In earth where God a place both lend.
- 6 Weware of murther and cruellhate.
- 7 Wil filthy fornication feare.
- 8 De thou fteale not in any rate.
- 9 Salle witney against no man beare.

10 Thy neighbors house with not to have His wife or ought that he calth mine: Dis field his Ore his Asse, his save, Or anything that is not thine.

A prayer.

The spirit of grace grant by D Lozd,

The Lordes prayer.

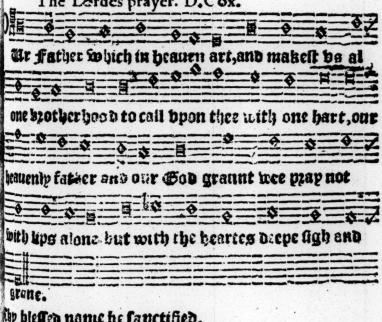
so keepe these lawes our hearts restore, and cause usuit with one accord, so magnifie thy name therefore.

for of our sclues no Arength we have, to keepe these lawes after thy will: Thy might cherefore D Christ we craus that we in the common them suffill.

ind for thy names lake graunt by this, thouart our fixing the lautour Chilk: dithet to speed how thous we mille, in whome our treasure both consist.

to thee for enermore be praise with the Father in each respect: no with the holp spirite alwayes, the comforter of thine elect.

The Lordes prayer. D.Cox.



h blefed name be fanctified, holy word mought be enflame: holy life far to abide, magnifie thy holy name.

From

The Lordes prayer.

From all errors defend and keepe, The little flocke of the poore theepe.

The kingdome come even at this house, And henceforeh everlatingly: Thine holy Tholt into by poure, With all his giftes most plenteously. From Sathans rage and filthy band Defend by with thy mighty hand.

Like as in heaven in earth allo: In trouble grant bs patience. Thee to obey in wealth and woc. Let not flesh bloud, or any ill: Prevaile against thy holy will.

Gine be this day our dayly bread, And all other good giftes of thine: Reepe be from warre and from bloudhes Wiso from licknesse, dearth and pine: That we may live in quietnes, without all greedy carefulnes.

Forgine by offences all,
Relieve our carefull conference:
We we forgive both great and small,
which but by have done offence.
Drepare by Lord for to feme thee
In perfect love and builty.

D Lord into temptation, Leade be not when the fiend both rage: To with tand his invalion: Gruepower and idrength to energ age. Arme and make firing the feeble holt. with faith and with the holy Gholt. In

Coe

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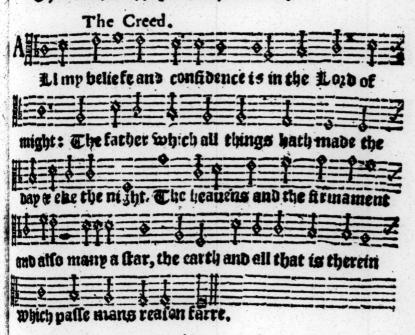
Tet C

for f

D Lord from entil beliner bs, The dayes and times are dangerous: From

The Creede.

from enertaiting death lave by.
India our last need comfort by.
I blessed end to by bequeath,
Into the hands our foules receive.
In thew D Lord art king of kings,
In the wide world univertall.
Imen let it be done D Lord.
That we have prayde with one accord



And in like maner 3 believe, In Chieft our Lord his foane: Coequall with the Deitie, Ind man in fielh and bone.
Conceived by the holy Tholk, his word doth me affare: Ind of his mother Mary born e, Indoor his mother Mary born e,

Because markind to Sathan was, in sune in bond and theall: it was and offered by himselfe, A a 2

The Creed.

Wo death to faue be all. And fuffering most grievous paine. Then Bilate being jubge: was eruciaco on the Creffe. 2nd thereat bid not grudge.

End to be dyed in the fleth. But auckned in the fpirit: Dis body then was buried. As is our ble and rite.

Bis fpirit did after this defcend. Into the lower parts: To them that long in darkenes were. The true light of our hearts.

And inthe third day of his death De roie to life againe: Co thend be might be glozified, Dut of all griefeand paine. Ascending to the beaueng hie, To at in glozy titl: On Gods right hand his father beare, Mecozdingto his will.

Untill the day of judgement come, when he thall come againe: with Ingels power (pet of that bay, we be all bucertain.)

To judge all people righteoully. Whome he hath dearely bought: The luing and the bead alfo. which he bath made of nought.

Ind in the hole fpirit of God. Mo faith to fatiffie: The third perfon in Trinity, Belieue I ftebfaltip.

The holy and Catholicke Church, That Gods word Loth maintaine And halp scripture doth allow,

apples

A Prayer vnto the holy Ghost, which Sathan both distaint.

Ind also I do trust to have,
By Jelus Chall his death:
Release and parton for my finnes,
Ind that oncip by faith.
What time all fielh shall rise agains,
Before the Lord of might:
Ind see him with their bodily eyes,
which now do give them light.

Ind then hall Christ our Sautour The theepe and Goates deutde: Ind give life everlastengtic, To those whome he hath tride. Mithin his Realme selectual, In glory for to rest: with all the holy Company, Of Saintes and Ingels biest.

Which servethe Lord omnipotent Obediently ech houre:
Co whome be all dominion,
and praise for everyore.

A prayer to the holy Ghost, to be fong before the Sermon.

Come holy spirit the God of might, comforter of vs all:

Ceach vs to know thy word aright, that we do never fall.

D holy Ghost visite our coast. defend vs with thy shield:

Igainst all sinne and wickednes.

Lozd helpe vs winne the sield.

Loid keepe our King and his councell
and give them will and might:
To perference in thy Gospell
T a 3 which

to the holy Ghost.

which can put sinne to sight.

D Lord which givest the holy word, send preachers pleateously:

That in the same we may accord, and therein line and dre.

D holy spirit direct aright,
the preachers of the word:
That thou by them maiest cut down sinne,
as it were with a sword.
Depart not from those pastors pure,
but afterhem at all need:
Which breake to vs the bread of life,
whereon our soules do feed.

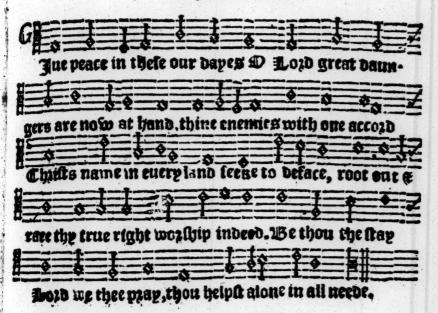
D bleffed spirite of truth keepe bs, in peaceand butty:
Leepe vs from sects and errors all, and from all Papistry.
Concert all those that are our foes, and bring them to thy light,
That they and we may well agree, and praise thee day and night.

D Lordince afe our faith in by, and love to to abound:
That man and wife be boide of firife, and neighbours about vs round.
In our time guethy peace (D Lord) to nations far and nie:
The teach them all thy help word, that we may fing to the

All glory to the Trinity,
that is of mighties most:
The living Father and the Sonne,
and eke the holy Ghost.
As it hath beene in all the time,
that hath beene heretofore
And it is now and so shalbes
henceforth for cuer more.

Da pacemDomine.

Da pacem Domine



Through misselves and ill life:
Through misselves and ill life:
The word to offer thou both not stacks,
which we bugodly gains string.
This healthfull word,
This healthfull word:
Some persecute and oppress,
Some with the mouth,
Confess the truth,
Without sincere godines.

Give peace and bothy spirit down send with griefe and repentance true:
Do pearce our hearts our lives to amend, and by faith Chilt renue,
That feare and dread,
warre and bloudshed:
Chrough thy sweet mercy and grace,
May from vs slide.

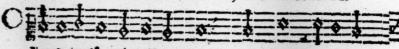
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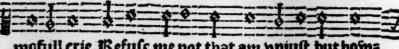
The Lament ation

Thy truth may bide. And thine in every place.

The Lamentation.
Through perfect repentance the finner hath a fure trustin God that his finnes shalbe washed away in Christes blood.



Lord in thee is all my truft, gue eare buto my



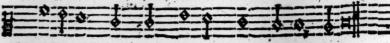
wofull crie, Refule me not that am vniult, but bow=



ing down thy heavenly eye, behold how I bo fill la-



ment my fins wherein I do offend. D Lord for them



thall I be thent, lith thee to pleafe I voe entend.

Po.no not to the will is bent, to beate with linners in thine ire:

But when in heart they thall repent, thou grantelt with speed that they delire.

To thee therefore fittl that I crie, to walk away my finfull crime: Thy blood D Lord is not yet drie,

Thy blood D Lord is not yet drie, but that it may helpe me in time,

Halte thre D Lord, halt thee I fay, to poure on me the gifts of grace:

That when this life must fleete away, in headen with three I may have place.

Where thou dost raigne cternally, with God which once did down theelend: where Ingels ling continually.

to thee be praife world without end,

C

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A Thanksgiuing.

A thanksgiving after the receiving of the Lords supper.

Sing this as the 137. Plalme.

The Lord be thanked for his gifts,
and mercies evermore:

that he both shew but o his Daints,
to him be laud therefore.

Introngues cannot so praise the Lord,
as he both right deserve:

Our hearts cannot of him so thinks,
as he both by preserve:

his bene fites they be to great,
to both at be but finne:
that at our hands for recompence,
there is no hope to winne.
Outful field that thou shoulds have,
futhmerties of the Lord:
Thou bost describe more worthily,
of him to be abhord.

fought else but sinne and weetchednes.

both rest within our hearts:

Ind Subboardy against the Load,

we dayly play our parts.

Che Sunne about the Armament,

that is to be a light:

Doth shew it selse more cleare and pure,

then we be in his sight.

The heavens above and all therein, more holy are then we:
They ferve the Lord in their estate, each one in their degree.
They do not strive for maistership, nor sacke their office set:
But feare the Lord and do historis, hate is to them no let.

life the earth and all therein.

A thankefgiuing.

of Godit is in awe:
It both observe the formers will,
by shiftill natures law.
The sea and all that is thereun,
both bend when God both becker
the spirits beneath be trembte all,
and searchis wrathfull checke.

But we also for whome all these, were made them for to rule:
Do not so know or love the Lord, as both the ope or mule.
I law he gave for we to know, suhat was his help will:
He would ve good but we would not, anoth the thing is it.

Aot one of vs that feeketh out,
the Loxd of life to pleafe:
Aozd the thing that might vs iopne;
to Chaift and quiet eafe.
Thus are we all his enemics,
we can it not deny:
Ind he agains of his good will,
would not that we though die.

Therefore when remedy was none, to bring us but life:
The four of God our fielh he tooke, to end our mortall firite.
Ind all the law of God our Lord, he did it fall over:
Ind tor our finnes boon the Croffe, his bloud our depts bid pay.

And that we should not yet forget, what good he to be wrought:

A signe he left our eyesso teil, that he our bod ies bought.

In bread and wine here visible,

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Che

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A thankesgiving.

into thine eyes and take. is mercies great thou matelf recorde if that his spirite thou hake.

honce the corne did line and grow, and was cut downe with lith: whitehed out with many littles, out of his huske to drive. We asthe mill with violence, did eare it dike to earthly dust, not sparing it at all.

industife Duen with fire hote, divide it by in heate: in all this done that I have faide, that it Hould be our meat. In was the Lozd in his ripe age, introver by cruell death: is soule he game in tox ment signest, and yeelded by his breath.

mence that he to be might be an enerialting bread:
The much reproach and troubles great, on earth his life he led.
In as the grapes in pleasant time, are pressed bery sore:
Inducted downe when they be ripe, and let to grow no more.

stante the tuice that in them is,
as comfortable deinke:
demight receive and idpfull be,
when forcomes make by the take.
We halks blond out pressed was
with naples and eke with speare:
the tuice whereof both save all these
that rightly do himfeare.

A prayer.

no as the cornes by buity, into one loafe are knit:

So is the Lord and his whole Church, though he in heaven fit.

s many grapes make but one wine, fo foould me be but one:

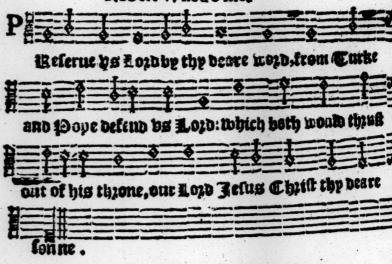
In faith and lone in Chaft aboue, and bato Chaft alone.

Leading a life without all firite,
in quiet rest and peace:
from encie and from malice both,
our heartes and tongues to cease,
eathich if we do then shall we shew,
that we his chosen be:
By faith in him to leade a life,

Ind that we may so do indeed, God send be all his grace: Then after beath we thall be sure, with him so have a place.

ag alwayes willed he.

Robert Wisedome.



Lord Jekes Chilk How forth thy light,

that thou art Bord of Lordes by right.
The poore afflicted flocke defend.
That they may prayle thee Without end.

God holy Whole our comforter, be our patrone, helpe and fuccour: fine be one mind and perfect peace, lights of gracein be increase.

Then living God in perfons tipee, the name be prayled in unity: In all our need to us defend, that we may prayle thee world without end.

A forme of prayer to be vied in private hour fee every Morning and Evening.

Morning prayer.
I Imighty God and most merciful father, wee doe not Appelent our felues here before the maielly, truffingin brown merits oz wozthines, but in the manifold mers in, which half promitted to heare our prayers, and grant m requels, which wer thall make to thee in the name sthy beloved sonne Jesus Christ our Lord, who hath ili commaded be to affemble our feines together in his mme. with full affarance that hee will not onely bee as wings by, but also be our Mediate, and Adnocate tovardes typ Maiestie, that wee may obtaine all thinges which that i feeme expedient to the blessed will for our medities. Therefore wer beleech thee most merciful fas her, to turne thy louing countenance towards bs. and impute not buto be our marifold fine & offences, wherebe we fully deferue the weard & tharpe punifoment but rather receive by to the merce for Jefus Christs fake. mepting his death a pallion as a full recompence for at ut affences in whome onely thouart pleased, & timough whome then cault not be offended with be. And feeing that of the great mercies wer have quietly paffeb this hight, grant D heavenly father that we may befrow this by wholp in the feruice, that all our thoughtes, words the deedes, may redound to the glopy of the name. & good erampl

example to al men, who feeing our good works map glo rifie thee our hequenly father. Ind for as much as ofthe meere favour and love thou baft not onely created be to tinne own fimiliude and likeneffe, butaife halt choken vs to be beires with thy deare fonne Jelus Chalt, at that immortall kin soome which thou prepareoft for be befoze the beginning of the world: we befeech thee to encreafe our faith and knowledge and to lighten our haris South the holy fritt, that we may in the meane time luc in godly connerfation a integrity of life knowing that Abolaters adulterers couetous men cotentious perfos Brunkards. glutton a, and fuch like, fhall not inbentethe kenadom of God. And becaute thou baft commanded be to pan one for an other, wee dos not onely make remelt (D 1020):02 our felucs, & them that thou haft aireanie called to the true beneritanding of the beauenly wil but for all people & nations of the world, who as they know he the monderfull workes that thou art 6500 over all: forthey may be instructed by thy holy spirit, to believe in thee their oncly Sauiour and redeemer. But for as much as they cannot believe except they heare, and cannot heare but by preaching, and none can preach except they bre fent . Therefoze (D Lozd) raife by faithfull DiBributers of thy misteries, Soho fetting apart al boils ly r. foectes, may both in their life and bactrine onelle feeke the glore. Contrarily, confound Sathan, Into chaift, with all hirelinges, whome theu haft already caft off into a reprobate fente : that thep may not by fectes, fchilmes her des and errours difquiet the little flocke. And becaufe (D 11023) we be fallen into the latter dages and Daungerous times wherein ignozance hati got the boper hand and Dathan by his ministers sceketh by all meanes to quench the light of the Bofpell : Sore beierch the to maintaine thy caule against those ravening wol ues, and ftrengthen all the feruantes whome then keepe th pai on and bendage Let not thy long fuffering bee an ocration epther to encreafe their tyranny or to bifcon= race the children, nepther pet let our linnes and wickennes be an hinderance to the mercies, but with fpeto (D Logo) confider their great milerie. for the propie Ilrael many

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their times by their times, pronoked thine anger, and thou purifiedly them by thy inst sudgement: yet though their times were never to greenous, if they once returned from their iniquitie, thou receaseds them to meso

the therefore most tractched armore, behave our manifoldinnes and extressive repent vs of our former wice bednes a pageody behaviour towards thee, a wheras we cannot of our selves purchase the pardon, yet were hums bly beleech thee, for Jelus Christs sake to hew the meetes upon vs, and receive vs again to the favour. Grant vs beare father, these our requests, and all other things necessate so, vs, and thy whole Church, according to the posmise in Jelus Christ our Lord. In whose name were beleech thee, as he hath taught vs, saying. Our Pather, &co

Grace before meat.

The cles of all things do looke by and trust in the (D Lozd,) thou givelt them meat in due fealon, thou ope wit thy hand, fillest with thy blessing every living creature. Good Lozd blesse vs and all thy gifts which we recome of thy large liberalitie, through Jelus Christ cur lozd. So be it. Dur Father which art. Ac.

An other thankelgiuing after meat.

Glosp, praise, & honour be but thee most merciful and commission father, who of thine own infinite good mes halt created man to thine owne Image & similitude, who also halt fed, and daily feeded of the most boundfait hand all thing creatures: graint outo be, that as thou halt nourished these our mortall bodies with corporal some, so thou wouldest replenish our soules with the period, so thou wouldest replenish our soules with the period, to whom he praise, glosp & honor for euer. Do be it.

God faue the Church vinuerfal, our King & Realing. God comfort them that be comfortles. Lord increase our faith. D Lorde for Christ the somes sake be made full to the common wealthes, where the Gospell is

tought

tenely preached, and harbor granded to the afflicted moins bers of Christes body, and illuminate according to the good pleasure, all nations with the brightnesse of the word. Do be it.

An other.

The God of glozy and peace, who hath created, reder-

Bobe it.

The God of all power, who hath called from death, that great paltoz of his theepe, our Lozd Jefus, comfost a defend the flocke which he hath redeemed by the blood of the eternal Cestament: increase the number of true preachers, represent the rage of obstinate trants: illuminate and lighten the hearts of the ignoraunt: relieve the priness of such as be afflicted: but the cially of those that suffer the the testimony of thy truth, and finally confound whathan by y power of our Lozd Jesus Christ, Imen.

Euening prayer.

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Aozo God, father everlafting and full of pitty, we acknowledge and confeste, that we be not worthy to lift by our cies to heaven, much leffe to prefent our felues before thy mately with confidence that thou wilt hear our prapers & grant our requelts if we confider our own beferumas: to, our confciences do accule bs, and our fins witneffeagainst bs, and we know that thouartan beright indge, which boeft not instiffe the armers & wicked men, but punifieft the faults of al fuch as transgreffe the commandements. Det molt mercifullfather, fince it hath pleafed thee to commaund be to call on thee in all out troubles and adverbties promiting even then to help bs. whe we feele our felnes as it were fwallowed by of death and desperation, we betterip renounce all wouldip confibruce, and flee to our foneraigne bounty as our onely flap and refuge: beferching thee not to call to remembraunce our manifolde linnes and wickednes, whereby we contis mually proude thy weath and indignation against bs, neither our negligence & bukindnes, which have neither Sporthily

bothely efteemed, noz in our lives fufficiently exprested the liverte comfort of thy Golpel renealed buto bs: but rather to accept the obedience and beath of thy fone Ic= hs Chalt, who by offering by his bodie in facrifice once by al, bath made a fufficient recompence for at our ans. have mercietherefoze bpon bs (D Lozd) and fozaine bs our offences. Teach be by thy holic fpirit, that we may inhtie waigh the and earneftly repent for flame. Ind lomuch the rather D Lozd, because that the reprobate & ich as thou halt forfaken, cannot praife thee nor cal bys m the name, but the repenting heart, the forowful mind, beconscience oppressed, hungring and thirsting for the pace, that ever fit forth the praife and glorie. And albeit be be but worms and bult pet thou artour creatoz, and bebe the works of thyhands: yea thouart ourfather. be thy children: thou a tour redeemer & wee thy people whom thou hast bought: thou art our God and we thine wiritance. Correct be not therefore in thine ander. D botd, neither according to our defertes punish be: but nercifulite chaltife be with a fatherly affection, that al \$ wild may know, that at what time foener a linner both want him of his Anne from the bottome of his heart, hou wilt put away his wickednesse out of thy remence was thou half promised by thy holy Prophet.

finally, for a finish as it hath pleased thee to make the whit for man to rest in, as thou hast ordained him the acto travel: grant, D dear father, that we mais so take who dip rest, that our states may continually watche whe time that our Royd Jesus Christ shalappeare for whether ance out of this mortal life and in the meane as on that we not overcome by any fantalies, drams, where temptations may fulfic set our mindes by thee, at thee, feare thee, and rest in thee. Furthermore, that we seekers of our self but onely sufficient to content our make nature, that we may be better disposed to like in some connectation, to the glorie of the holy name, and

A godly prover to befayd af all

Inour and prayle be given to thee (D Lord God ale mightie most beare father of heaven) for all thy mercies and louing kindnelse showed but o be, in that it hath pleased thy gratious go dones freely a of thine owne accord to elect and chuse he to salvation before the begins using of the world, and even lyke continual thanks be given to thee for creating he after thine own I mage for redeeming he with the pretious bloud of thy deare some when we were betterly lost, for sanctifying he with the holy spirit in the revelation and knowledge of thy word, for helping and succouring he in all our needes and needs the helping and succouring he in all our needes and needs the source of saving he so so long, and giving so large a time o repentance.

These benefits D most mercifull father, like as we knowled e to have received them of thine oncly good nesse, even so were before thee for thy beare son see such that the first holy spirit, whereby we may continually grow in thankfulnesse wardes thee, to be sed into altructh, and comforted mail our advertises. D Lord strengthen our faith, kindle it in more ferventuelle and sove towardes thee, and our

neighbors forthy lake.

Suffer vs not most deare father, to receive thy word any moze in vapue but graunt vs alwayes the allikance of thy grace and holy spirit that in hart, word and decoe, we may functifie and doe to hip to thy name. Delpe to amplifie and increase thy tangdome, and what some thou sendest. We may be heartly well content with the

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good pleasure and will.

Let be not lack of thing (D father) without of which we camp, terue thee, but blesse thou at the worker of our hands that we may have sufficient, a not be charge able but rather helpful onto others, he merciful D Lope to our offences, and seeing our debt is great which thou bast forguenda in Jelus Christ, make vs to love thee ever neighbours, somuch the more. We thou our father our Captains, and defender in al temptations, hold thou has by the merciful hand, that were may be delineral.

from al inconneniences, and end our lives in lanctsfring and honour of thy holy name, through Jelus Christ our Lord and onely Hausour, so be it. Let thy mightee hand and outstretched arme (D Lord) be still our defence, thy mercie and louing kindnesse in Jesus Christ thy deare some our faluation, thy true and holy word our instruction, thy grace and holy spirite our comfort and consoletion, but the end, and in the end. So be it.

D Lord increale our faith.

A confession for all estates and times.

Ofternal God and most merciful father, we confesse and acknowledge here before thy durine Maies y, that we are miserable sinners concessed and borne in sin and miquite, so that in by there is no goodnesse. For the self mermore rebelleth against the spirit, whereby we contimually transgressethy holy precepts and comandements, and so purchase to our selves through thy suft indiges

ment. Death and Damnstion.

Actwithstanding. Dheavenly father, for as much us we are displeased with our selnes for the fing that we have committed against thee & doe bufamedly revent be if the fame: we most hubly befeech thee for Jefus Chitdes fake to theme thy mercy on be, to forgive be al our has, to increase the holy spirite in bs that we acknows linging fro the bottom of our hearts our own burighte= suffelle, may from henceforth not onely mortific our linminites, and affections, but also bring forth fuch fruits es may be agreeable to thy most blelled wil, not for the bothinelic thereof but for the merites of the dearely bes loued sonne Jelus Christ our onely Sautour: who thou half alreadie given an oblation and offering for our lins, molor whole fake we are certainly perswaded that thou will deny be nothing that we that afke in his name, actiping to the wil. Hos the fpirite both slive our confcient mes that thou art our merciful father, and fo loueft be the Children through him, & nothing is able to remoue by beauculy grace and fanour from bs. To thee thertege (Dlether) with the forme and the holy ghoft, be al honog

and

and glosy world without end. So beit.

A praier to be faid before a man begin his worke.

O Lord God and most mercifull father & fautour, faing it hath pleased thee to commaund be to trauch that we may relieve our need we befeech the of thy grace To to blelle our labour, that thy blelling may extend bod bs. Without the which we are not able to continue: and that this great fauour may be a witnelle buto be of the bountifulnette and alistance, so y thereby we may know the fatherly care that thou halt oner bs. Mozeoner (D Lozd) wee befeech thee that thou wouldelt ftrengthen be with the hole spirit that we may faithfully travel in our estate and bocation without fraud of occeit, and that we map endeauour our felues to followe thine holy ordis nance, rather then to feeke to fatiffe our greedie affectis ons or belire to game. Ind if it please thee D Lorde to profes our labour, gene be a mino to helpe them y bane neede, according to that abilitie that thou of the mercie thait geve vs: and knowing that al good things come of tree grant that we may humble our felues to our neighboars, and not by any meanes lift our felues by about them, which have not received to liberall a postion, as of thy mercie thou half geuen buto bs.

Ind if it please there to try and exercise by greater ponerty and need, then our sell would believe, that thou would be yet and need, then our sell would believe, that thou will nour show be continually through the bountiful liberalitie that we be not so tepted that we fall into distrust, but that ne may patiently wait till thou silve, not onely with corporall graces a benefits, but chiefely with thing heavenly and specicual treasures, to the intent that we may alwaies have more ample occasion to give thee thanks, a so whole to rest bed they mercies. Heare be a Lord of mercy, the rough Jesus Christ the son our Lord.

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A praier for the estate of Christes

A Luightie God and most mercifull Father, we humbiglubmitour selwes & fall down before thy maichy befeeching

befeeching thee from the bottome of our hearts that this feede of thy wood now fowneamong bs, may take fuch peope roote, that neither the burning heate of perfecution cause it to wither, neither the thornie cares of this life thoake it: but that as feede fowne in good ground it may bring forth thirt:e, fixtic, and an hundred fold, as the heas uenly wifepome hath appointed. And because we have continually to crave manic things at the hands. We hus his befeech thee (D heavenly father) to grant be thy hely writ to direct our petitions, that they may proceed from luch a feruent mind, as may be myreable to the molt blef= led will. And feeing that our infirmitie is able to do no= thing without thy helpe, and that thou art not ignozant with how manie and great temptations we pope weet= thes are on cucrie lide enclosed and compassed: let the drength D Lord fultaine our weakenelle that we being befended with the force of thy grace, may be fafely pre= leruch against all affaultes of Sathan: who gorth about continually like a roaring Lion, feeking to devour be. Encrease our fayth (D merciful father) that we boe not fwerue at anie time from the heavenly worte: but aug= ment in his hope and loue with a careful keeping of all thy commaundements, that no hardnes of heart, no hipos wife no concupicence of the eies, noz intifements of the wald, bo draw by away from thy obedience, and fering be line now in these most perilous times, let the fathering moundence defend by against the violence of our ene= mies, which do feek by al meanes to oppresse thy truth.

furthermore, for almuch as by the holy Apolite were betaught to make our prairrs a supplications for al me, be proposed onely for our selves here present, but beforeh there also to reduce all such as be pet ignoraum from the milerable captivitie of dindress and errors, to the pure biderstanding and knowledge of thy heavenly truth, y we all with one consent and unitie of mind, may worship there our onely God and Sautour. And that all passors, hepheards, a ministers, to whome thou hast committed the dispensation of thy holy word, a charge of thy choses mople, may both in their life and voctrine be found saiting this, setting onely before their eyes thy glory, and that

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bythem all poore theepe which wander and goe aftray,

may begathered and brought home to thy fold.

AB ozeoner because the harts of tulers are in thy habe. we befeech thee to direct & govern the hearts of al amos. Dzinces, & Magistrates, to Sohom thou hast committee the fword, especially (D Lord) according to our bounder Buetie we befeeche thee to maintain and increase the hos nozable effate of the Queenes Maichie, & all her moft noble Counsellers and Magistrates, & all the whole bos die of this commo weale. Let the fatherly favour fo mes ferue them and the holy fririt to govern their harts.that thy religion may be purtly mayntayned, manners relog ined and finne pumilied according to the rule of the hole word, and for that we be all members of the muft callbes Die of Telus Chrift. we make our requelts buto thee D heavenly father) for all fuch as are afflicted with ante kind of croffe of tribulation, as war, plaque famine, like neffe pouertie, imprisonment persecution, banisment, of any other kind of thy rodg, whether it be calamitic of bos Die oz berationof mind: that it would please thee to give them patience & constancie, till thou send them ful deliues rance of an their troubles. IR oot out from hence (D logs) all rauening wohies. Which to fill their bellies feek to be: frop the flock. And thew the great mercles beon thole our bertheen in other contries: which are perfecuted, call into prison, and daply condemned for the testimonie of thy truth. And though they be btterip bestitute of all mans apd, pet let the fweete comfert neuer depart from them, but to inflame their hearts with the holp fpirite, that they may boldly and chearefully abide fuch triall, is thy good y wifedome thall appoint. So that at the length as well by they death, as by they life, the bingbomed thy beare sonne Jelus Chailt, map increase and thine through all the world. In who'e name wee make out Humble petitions to thee, as he hath taught bs.

Our Father which art in heaven, &c.
A prayer made for the Church, and all the

Leifed top our ling, & diost rife agam for our instification

and altending by to heave reignelt now at the right has of thy father, with ful power & authoritis, ruling & difpo= ang all things according to thint owne gracious & glozis ous purpole: we finfull creatures, and pet feruants and mebers of thy church, do proffrate our felues & our prais as before the imperial Maielty, having no other parron notaduscate to speede our sutes, of to relost buto, but thee alone, befreching thy goodnes to be good to thy pore Church militant here in this wetches earth, fometimes arich Church, a large church, an billiugrfal church, fpzed farre and wive through the whole compatte of theearth. now driven into a narrow corner of the world, and hath muchneed of thy gracious help. first the Eurk with his fword, what lands, nations & countries, what Empires. kingdonics, and Prouinces, with Cities innumerable both he won, not from be but fro thee: where the name was woont to be invocated, thy wood preached, the sas traments administred : there now reigneth barbarous Mahomet, with his filthy Ilcozan Tte Aszilhing churs thes in Alia, the learned churches in Grecia, the mani= told churches in Africa, which were wont to ferue thee. now are gone from thec. The feuen Churches of Affa? with their Candlefticks (whom thou biolt fo well foge= warne) are now removed. All the churches where the dis figent Apoltle D. Baul, the Apoltle Beter, & John and other Apostles so labortoully travelled, preaching & wii= ting to plant the Golpel, are now gone from the Golpel. Inthe kingdom of Sp.ia, Paleitina, Brabia, Perfia.in al Armenia, and the Empire of Capadocia. through the whole compasse of Plia, with Egypt and Africa alfo (bulelle amongst the fat Ethioptans fome olde ftepe of Chaiftianine perad lenture pet 000 remaine) effect elle all Alia, and Africa thy Church hath not one foot of free land, but al is turned either to infidelitie, or to coptinitie. whatfoener perteined to thee. Und if Alia & Africa ons ly decayed, the decay were great but yet the defection were not so oniverfall. Mow in Europa great part als lo is thruncke from thy Church. All Thracia With the Empyre of Constantinople, all Grecia, Epirus, Tis lypicum, and now of late all the Mingonica almost of 25 b 4 **Loungarie**

Bügaria with much of Bull ria, with lametable Adugheter of Chailtan bloud, is walted and al become Curks.

Ducip a litle angle of the well parts pet remainthin Come profesion of the name. But here, alack, commeth a= nother mischief as great of greater then the other. for the Turk with his iwozd is not fo cruell, but the billion of Bome on the other Ade is moze fierce bitter againft bs firring by his Bilhops to burne bs, his confedes rates to confore our defiruction, ferting kinges agains their fubieres. & tubiectes billotatty to rebell against their Princes and all for thy name. Such biffention and hos Bilire. Sathan hath fet amongt be that Turke be not moze enemies to Chailtians, then Chailtias to Chailtis ans. Dapides to Bzoteftantes: pea 20 zoteftantes with Deteftantes bo not agree but fall out foz triffes. So the pooze little flocke of thy Church Distrelled onenerie lide, hath neither rest without not peace within, not place almost in the worlde where to abide, but may crit now from the earth euen as thine owne reuerence cryed once from the croffe, my God why half thou forfake me?

I mongelt vs Englifhmen here in England, after fo great floring of perfecution, and cruel murther of fo mas nie Martyrs, it hath pleafed the grace to gine be thefe Alcion daves, which pet we enjoy and befrech thy mercifull goodne fe til they may continue. But here also glack Sohat thould we lap? So mante enemies we have fen= wie be this relt a tranquilitic, and do what they can to dis Aurbit. Thep which be friends, a louers of the biftep ef Roome, although they eat of the fat of the land, & have? best preferments and offices, and two most at ease & atle nothing : petare they not the rwith contet. They grudge, they mutter and murmure, they confpire and take on as gainft be. It fritteth th m that we liui by them of with them, a cannot abide that we thould draw the bare bear thing of the aire, when they have at the most sibertic of & land. Ind albeit the finguler goodniffe hath ginen them a Queene lo caim, fo patient fo merciful, moze like a na: tural mother then a PrinceHe to governe over the, such as neither they, not their anceltors euer read of in the flo: ries of this land before: pet al this wil notcalm the their bug ict

bequiet spirit is not per content, they repine and rebel, an Meebes would have with the Frogs of Clop a Liconta, an Italian Aranger, the bishop of Rome, to play Rex owner them, and care not if the worlde were set on fire, so they with their Italian Lorde might raigne alone: Do sond are we Englishme of Arange and forean things: so because to our selves, so greedy of new fangle now velties, never contented with any state long to continue be it never so good, and furthermore so cruel one to another, that we thinke our life not quiet value it be seasoned with the blood of others. For that is their hope, that is their golde day, their day of Jubiley, which they thirk so so much, not to have the Lord to come in the cloudes but to have our blood, and to spill our lives.

Chat.that is that which they would have, & long fince would have had their wils bppon vs. had not the gra= tious pitty and meter railed by to be this our merciful Quene, the fernant Ginabeth Comewhat to frap their fure. For who as we most codianly give thee most har: tie thanks, to likewife we befeech the heavenly maiety. that as thou halt gluen her unto be, & hall from fo ma= nifold danngers preferued her before the mas Queen, io now in her royal estate, the may continually be preferued not entie from their hands, but from at malignant teuts les mought, attented or conceived of the enemies both sholly and bodilie against her. In this her government be her gouernour me befeech thee. So thall her maiette wel gouern be, if firft the be gouerned by thre: multiplie her raigne with many capes, and her peeres with much klicitie, with abundance of peace, and life ghoftic.that as the hath now doubled the peares of her ufter, & bros ther, Co(if it be thy pleasure) the may overgrow in raige ning the raigne of her father.

and because no government can long sand without sood connict neither can anie counsell be good except it be prospered by thre, blesse therfore we beseech thee, both her maiesty & her nonorable counsel, that both they right by may budges what is to be done. The accordingly may accomplish that they be counsel, to thy glory & fursty therance of the wespel, & publike wealth of this realm.

further :

Furtherntoze we beseechthee Lozd Jelu (who with the Maiestie of thy generation, doest drown all nobilitie, being the only Son of God, heire and Lozd of all things) blesse the Mobilitie of this realme, and of other Christie an realmes, so as they Christiansie agreeing among the sclues, may submir their nobilitie to scrue thee, or else let them feete (D 4020) what a frinctous thing is the Mobi-

htie which is without thee.

Likewise to all Magistrates, such as be advanced to authoratic, or placed in office, by what name or title some ner, give we beseech thes, a careful coscience, prrightly to wischarge their ductic, that as they be publike persons to serve the common wealth, so they abuse not their disce to their private gain nor privat revenge of their own affections, but that suffice being administred without bribes tie, and equite valuanced without crustic or partialitie, things that be amisse may be reformed, vice abandoned, truth supported, innocencis restence, Gods glosse mains tesned and the common wealth truly served.

But specialise to the spiritual Minikers, Bishops's Dastozs of the Church grant were beseech thee D Losd Prince of all Pastozs) that they following the steps of thee, of the Apostles, and holie Martyzs, may not seek thosethings which be their own, but only which be thine not caring how manie benefices, now what great Bisshoppicks they have. Give them such zeale of thychurch as may be wourt them, and graunt them such salt, where with the whole people may be icasoned, and which may never be businessed unicaence dayly by thy holy spirite, whereby thy flock by them may be preserved.

Ingenerall, give to all the people, and the whole flate of this realme such brotherly vaite in knowledge of the truth and such obsoicance to their superiors, as they arise ther provoke the scourge of God against them, not the Prince swood to be drawne against her will out of the scabberd offing sufferance, where it hath bene long his, especially give thy Gospell long continuance amongs be, and if our sing have described the contrary graunt weed beseech thee swith an earnest repentance of that which is pass, to topic a heartie purpose of amendment to come.

Ind forafmuch as the Wilhop of Rome is wont as enery good friday to accurle be as Damnet beretickes be here encle not him, but may for him, that he with all his partakers either may be turned to a better truth, oz alg we pray thee gracious Lord) we never agree with him in Boctrine, and that he may fo curfe be fit and nener bielle be moze, as he bielled be in Dueme Maries time: God of his mercy tape away that bleffing from bs. Finally, in stead of the Popes blestings gine bs the bicling Lozd we beleech thee: and conferme the peaceof the Church, & course of the bieffed Golpell. Welp the m that be needy and aflicted. Comfort them that be hearn laben. And aboue all thinges encrease our faith. Ind for elmuch as the pose little flock can fearce have any place greft in this world, come Lorde wer beleech the with thy Factum eft. and make an end, that this worlde

may have no more time nor place here and that thy Church may have relt for ever.

Our



A Table both for the number of the whole Pfalmes, and also in what leafe you may finde every of them.

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Paile the Lozd. Beholde nom gine, attend mp people, Dur father which. 21 mp beliefe and Come holy spirit. Giue peace in thefe. The Lord be thanked. Preferue vs Lozd. D Lord in ther is al. Mico certein godly preper

FINIS.



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